



THE  
AMERICAN MUSEUM,  
OR UNIVERSAL MAGAZINE,

For FEBRUARY, 1791.

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## A C K N O W L E D G M E N T S.

Strictures of Lilliput, by the late gov. Livingston—Remarks on a passage in dr. Price's observations on the American revolution—Verbes to the memory of gov. Livingston, shall appear in our next.

"Enquiry into the best means of encouraging migration from abroad," is received, and under consideration.

The fourth, fifth, and sixth numbers of the Columbian Observer, are received.

B. C. is inadmissible.

Crito's hint shall be attended to.

## Errata in our last number.

**I**N the mean elevation of the barometer for 30 & 7 read 30 & 12. In the thermometer, greatest degree of heat, dele the last figure and the 0, at the end of the amount exhibiting the least degree of heat, variation, and temperature.

In the observations on the weather and diseases for the last month, page 6 line 30, for blisters read clysters.

*Meteorological observations made at Philadelphia, January 1791.*

Days,	Barometer. Phosphoric English foot.		Thermom. Farenheit.		Anemō- meter. Prevailing wind.	Weather.
	In. $\frac{1}{12}$ $\frac{1}{16}$	In. $\frac{1}{12}$ $\frac{1}{16}$	D $\frac{1}{10}$	D $\frac{1}{10}$		
1	30 1 2	30 2 3	18 7	25 7	NWWNW	cloudy,
2	30 5 2	30 5 13	8 1	30 4	W.WSW	fair,
3	30 6 9	30 5 6	12 0	36 5	WSW	cloudy,
4	30 2 0	30 0 8	35 1	39 6	SW	cloudy,
5	30 0 4	29 11 7	37 6	43 2	SW.SSW	cloudy, foggy,
6	29 10 13	29 11 6	42 6	50 4	SSW.WSW	cloudy,
7	29 10 9	29 10 0	42 6	55 6	SW	cloudy, foggy,
8	30 4 0	30 4 15	38 5	35 4	NW	cloudy,
9	30 5 9	30 4 3	23 9	26 8	NE	fleet, cloudy,
10	30 0 13	30 1 6	36 5	42 1	SW.WSW	cloudy,
11	30 4 15	30 5 9	25 9	28 6	WNW.NW	fair,
12	30 3 13	30 2 0	16 5	38 6	WSW	fair, cloudy,
13	29 8 4	29 6 2	30 4	47 3	SW	fair,
14	30 0 10	29 11 11	34 9	52 7	SW.SSW	fair,
15	29 10 5	29 10 3	40 5	47 1	SW	cloudy, rain, [night
16	29 11 0	29 10 7	38 7	45 5	NNE	cloudy, storm in the
17	29 2 5	29 4 13	32 0	36 5	NNW.W	snow, hail, cloudy,
18	29 9 3	29 9 7	27 7	37 8	SSW.W	fair,
19	30 1 5	30 1 9	19 8	28 8	W	cloudy, fair,
20	30 3 3	30 2 13	21 9	38 5	W	fair,
21	30 1 10	29 10 9	15 6	47 1	WSW	fair,
22	30 0 8	30 1 12	24 8	26 1	NW.NNW	fair,
23	30 2 13	30 1 14	19 2	33 8	SSW	fair, cloudy,
24	30 5 6	30 5 8	20 1	39 4	NE	fair,
25	30 4 11	30 3 0	36 5	50 0	SSE	cloudy, small rain,
26	29 11 14	29 10 9	35 4	52 2	WSW.SW	cloudy, fair,
27	29 11 0	29 10 15	30 2	45 3	W	fair,
28	29 11 8	30 0 0	30 6	33 6	NW	cloudy,
29	30 3 4	30 2 3	15 1	33 3	NW.SW	fair
30	29 9 10	29 8 4	36 0	43 2	WNW	cloudy,
31	30 3 6	30 4 7	19 4	29 1	WNW	fair,
RESULT.	Barometer.		Thermometer.		Wind.	
	3rd great. elevat.	30 6 2	7th great. deg. heat	55 6	NW.SW.	
	17th least elevat.	29 2 5	2nd least deg. heat	8 1		
	Variation,	1 4 4	Variation,	47 5	cloudy, fair.	
	Mean elevation,	29 11 1	Temperature,	33 0 $\frac{2}{3}$		

## EXPLANATION OF THE ABOVE TABLE.

THE instruments, by which the above table was made, are placed about twenty feet above the surface of the earth, in a situation uninfluenced by either the direct or reflected rays of the sun, or other external causes, which might tend to render them inaccurate. The barometer is divided into inches, the inch into twelve lines, and the line into sixteenths: "as the height of the barometer, however, can never be just or exact, but when Reaumur's thermometer, placed at the centre of the tube of the barometer, marks the freezing point, or 32° de-

“gree on Farenheit’s scale ; in order to rectify the column of mercury in the barometer, it will be necessary to subtract as many sixteenths of a line from the height of the mercury, as Reaumur’s thermometer, placed at its centre, marks degrees above the freezing point ; and to add as many as shall appear under or below the congelation.”

“The inferior surface of the mercury, in the curve, must also be brought to the line of the level before any observations are made on the instrument ; for when the column of the mercury descends some lines, the inferior surface no longer corresponds with the line of the level, and the same happens when the barometer rises. These are precautions absolutely necessary to be observed, by those who desire to ascertain the weight of the air.”

The above table, therefore, exhibits two correct observations of both barometer and thermometer, made every day, at those times which have been found to be the most proper for ascertaining the greatest degrees of cold and heat ;—the first before sunrise, and the other between two and three o’clock, P. M.

“The cypher, placed in the head of the fourth columns, is the point at which the scale separates both in Farenheit’s and Reaumur’s scale. All the degrees, followed by 0, in that column, are degrees under the 0 of Farenheit : but if no 0 follows, they are degrees above Farenheit’s 0.” “The variation is the difference of the highest and lowest elevation of the barometer, and of the greatest degree of heat and cold, as shewn by the thermometer in every month. The mean degree, or mean elevation, of both thermometer and barometer is found by adding the highest and lowest observation in each, together, and dividing them by two : but if the degrees of one observation be followed by 0, they must be subtracted from the other, and the remainder divided by two ; if nothing remain, the temperature of the day will be 0. The same rule is observed, to discover the temperature of the month and year.”

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*Observations on the weather and diseases for the month of January 1791.*

**T**HOUGH the coldest weather in the year commonly prevails in January, yet the present month has not been so severe, as December. It has been, however, quite as disagreeable, and if possible more changeable. The river Delaware continued completely frozen until the 17th, when it opened, having remained shut since the 18th of last month. It was not completely navigable for two days together during the rest of January, as it alternately froze and opened almost every other day\*.

The cold weather has continued also to be severely felt in other parts. At Danbury in Connecticut, on the 9th, the thermometer in the open air, was 6 degrees below 0, and wanted only  $3\frac{1}{2}$  degrees of being as cold as ever it had been known there. At Bennington, in the state of Vermont, it has been much more severe than usual, both in the present and preceding months. Early in the morning of the 13th, a smart shock of an earthquake was felt at Richmond, Petersburg, and several other places in the state of Virginia.

The inflammatory diseases, which so universally prevailed in the two preceding

NOTE.

\* The difficulty, under which many lay, from the river’s being frozen over, caused an attempt to be made, about the middle of this month, to cut the ice open. A number of men in a boat started from an air hole opposite the middle of the city, and had actually cut their way a considerable distance below the city, through the middle of the ice, intending to come up again along the wharves, and by thus loosing the ice, when the tide rose, it was thought it would have been driven on the body which was connected to the opposite shore : but the river opening the next day after the attempt was made, prevented the plan from being pursued.



months, were not less frequent in the present one. The most general complaint of this nature were catarrhs. In many they were so slight, the patients were not confined to their rooms, one day; but went about their ordinary business. In others, they proved more violent, and where the patients were disposed to pulmonary complaints, were frequently dangerous. They generally commenced with the usual symptoms of an inflammatory fever; but the head and throat were particularly affected, and to such a degree did the pains in those parts arise, that the removal of those affections was frequently difficult.

In the beginning of the disease, as it was most commonly accompanied with inflammatory symptoms, moderate bleeding was used. This, with keeping the bowels open by gentle laxatives, and the promoting a determination to the surface by dilating drinks, generally proved successful. Where the cough was troublesome, after the inflammatory symptoms had disappeared, no remedy was found so advantageous, as the prudent exhibition of opiates. The pain in the head was commonly relieved after the application of one or more blisters behind the ears; but this affection was among the last that disappeared.

The very frequent appearance of catarrhs this month, led many to suppose that the influenza, which had twice proved so general within the space of a few months, had made its third appearance, in this city. The evident influence of the weather, however, in the production of other inflammatory complaints at the same time with these catarrhs, and the latter not attacking in such a gradual and successive manner, as the influenza was observed to appear, rendered this opinion not a little doubtful. It is probable, therefore, that the sensible qualities of the air, and not contagion\*, can alone be brought in, as accounting for the frequent appearance of catarrhs in this month.

Jan. 31.

#### OBSERVATIONS ON HOPE, FEAR, AND DISAPPOINTMENT.

*Extracted from a discourse, delivered by the rev. Asbel Green, in Philadelphia, Jan. 30, 1791.*

— **I**T is the condition of our nature and state, to be ignorant of futurity. This, it will easily be seen, may lead to desire things which would be pernicious, if granted. It actually and frequently produces such desires. We can and we are disposed to carry ourselves forward in idea to a certain event, which appears favourable to our happiness. We combine that event in our imaginations with a train of concomitant circumstances, which are necessary to render it fortunate, and which, we flatter ourselves, are likely to attend it. Hence the event appears desirable. And if every thing would take place, agreeably to our arrangements, perhaps it would really be desirable. But, alas! the appendages of the plan are often the mere creatures of the fancy. The order of nature—the plan of providence—may connect the object of our wishes with things entirely different from those with which we had united it—with things, which would render that event the bane of our peace—perhaps the means of our disgrace and destruction. Offices of trust and power, and places of distinction and eminence, are often eagerly coveted. They are connected, in the minds of their votaries,

#### NOTE.

\* When the influenza prevailed so universally in this country, in the fall of 1789 and last spring, the influence of the sensible qualities of the air was resorted to, as one means of accounting for its general appearance. For a refutation of this and many other opinions which were brought forward, in accounting for the cause of this epidemic, see the observations on the weather and diseases in the Museum for August last.

with honour, with profit, with popular esteem and admiration. In fact, they are frequently connected with anxiety, with trouble, with pain, and sometimes with dishonour and detestation. He, who ardently pursues them, may owe his peace and happiness to disappointment. Haman wished for nothing so much as to be the single man who should be invited to the royal banquet of his master. The event, in his imagination, was connected with the most distinguished honour. In the order of providence, it was productive of an ignominious death.

Again. Our ignorance of ourselves, of what we can bear, or what we can perform, may lead us to desire things pernicious. Pride and self-love may tell us, that any station, higher than the level on which we now stand, would conduce to our happiness. Perhaps we see some, who occupy such a station, deriving happiness from it. We can hardly persuade ourselves, that we want the wisdom and self-command necessary to do the same. Hence we may covet what would render us miserable, if acquired. Hence the obscure frequently sigh after distinction, and the poor after wealth. Ignorance of themselves may make them believe, that such a situation would better their condition, when, perhaps, it would in fact entirely destroy their comfort.

Again. We are ignorant or unmindful of those troubles, vexations, and perplexities, which are the constant and necessary attendants on an untied state. Hence we may be led to desire that which we should find, on experiment, more irksome, than what at present we possess. Hence that general preference of another's condition before their own, and grieving after it, which is the peculiar vice of discontented and unthinking minds. Of their own state, they know all the trouble and inquietude, because they feel it. Of a situation in which they have never been placed, it is impossible that they should know the inconveniences, by feeling them: and they have too little reflexion, or too little temper, to know them in any other way. Hence they often desire, and often seek, and sometimes make a change unspeakably for the worse. It is from the cause, likewise, which we now contemplate, that so general a thirst after something more, and something higher, obtains among all descriptions of men. The outside, the ostensible part of grandeur, of state, of equipage, of wealth, wears the semblance of happiness. To appear happy is, indeed, often the great business and the painful effort of those who possess these things. To be envied is their ambition: and nobody envies wretchedness. Hence their gaiety and sprightliness frequently assume their most winning aspect, that they may more effectually conceal the sadness of the heart within. Hence many are betrayed to desire an exchange of condition, which, if granted them, they would find to be the exchange of contentment for uneasiness and vexation. Believe it, my hearers, if those who enjoy, by the kindness of providence, a moderate degree of this world's goods, could know, by experience, the sensations of many who possess an abundance, they would cease to envy, or cease to be reasonable.

Once more. Passions of various kinds may lead us often to desire things in which it may be our happiness to be disappointed. Passion magnifies, or diminishes, or brightens, or tarnishes all the objects which are seen through its medium. How often may we—how often do we, under the direction of this false guide, desire things pernicious—things that would cover us with shame, and fill us with grief, if they were not withheld. Under the influence of grief and chagrin, Elijah wished, he prayed for an obscure death. He was denied his request. He never died. He found a passage to heaven, without entering the valley of death. He ascended in a fiery chariot. Jonah, disappointed at the preservation of Ninevah, was angry, and wished in himself to die. He said: "It is better for me to die, than to live." His prayer was not granted. He lived probably to

see, and to rejoice over the reformation of a great city, made better by his reluctant labours.

• • • • •

Look back, therefore, my hearers, with attention. Call to mind the instances in which your expectations have been raised and flattered with the contemplation of an object, which you wished to possess. Recollect how ardently your affections have been placed upon it—how keen and eager your desires have been after it—how you seemed to think, that all your happiness must lie in this direction, and that it could not be found, if you did not find it here. The object was so interwoven in your ideas, with all that was prosperous, or agreeable, or desirable, that gratification appeared to be unmixed delight; and disappointment, when you could bring your minds to think of disappointment, appeared to be unmixed misery. Yet disappointment was your lot. For a while it was grievous; it wounded you sorely. You knew not how to endure it. But at length you perceived, by the events of things, that if your desires had been gratified—if you had not been disappointed—you might have been ruined—or you must have been wretched—or, at least, you would not have possessed a situation half so desirable, as that in which you now are placed. A number of those who hear me, will, it is probable, be able to testify, from their own experience, to the truth of our assertion in this high degree. Others may not have experienced, or may not have observed its justice in so striking a manner. But there are, I imagine, none, who, on reflection, will not be ready to acknowledge, that many things, which they once coveted and sought—which they desired and pursued, would have been pernicious and injurious to them in their health, in their character, or in their possessions, if disappointment had not been their friend and protector. Yes, my hearers, there are few, who have reached any length into life, and who will take an attentive retrospect of its incidents and changes, but will see that their worldly prosperity has been furthered by the frustration of some of their most sanguine hopes, and the defeat of some of their most plausible schemes.



*A short hint to the students of medicine.*

**I**N medicine we are constantly presented with an ample field for the exertion of genius—perhaps there is no study that requires a more comprehensive mind than this. The mineral, the animal, and vegetable kingdoms are all equally concerned in constituting the medical character. The most necessary kinds of knowledge are, the sciences of anatomy, chemistry, and botany.

By the study of anatomy we discover the structure, situation, and economy of the human body; the necessity of which must be sufficiently apparent, at first view, to every man, previous to the practice of medicine.

A knowledge of chemistry is particularly required in the character of a physician; it not only leads to the department of the *materia medica*, but it is intimately concerned in the practice of physic. As a science, it has for its object, the analysis of particular substances by heat and mixture—and is one of the most useful arts medicine has to boast of.

The science of botany should be so far investigated as to distinguish the several species of herbs or plants, together with their forms and virtues, which are subservient to the practice of physic, either in diet or medicine.

These are the branches which contribute particularly to the advantage of a practical physician. Yet there are many other parts of natural knowledge, which a physician, as a man of liberal education, should not be ignorant of; that must have an influence in guiding him with more precision to a successful practice. Such as the difference of age, constitution and climate, together with many concomitant

circumstances, which may occasion variations in the application of the most approved rules that can be laid down.

On the whole, I think the studies here recommended will lead so far to the advancement of the science, as to pave the way to discrimination, between what is false, and what stands the test of observation.

Unfortunately, however, what one of the learned professions has been so sacrificed to avaricious principles? Or wherein has the study been so derogatory to the dignity of the profession, as in the department of physic? Probably there never was a science more retarded; nor is it yet from a want of erudition in the mass of its followers, but from a misapplication of genius. Instead of prosecuting it, as zealous of its improvement, it is too often to gratify a transient curiosity, or a sordid desire of accumulating wealth. Thus a science highly promotive both of the convenience and happiness of human life, has been involved in darkness and endless controversies—and I am afraid, even in the present era, in which the spirit of enquiry appears so universally to prevail, that the too hasty mode of investigating the study, will cramp the efforts of genius, and inconceivably retard the progress of learning.

Such are, and such have been, the various unmanly attempts to degrade the study of medicine, that a profession so intimately concerned in the preservation of our fellow mortals, has been branded with the most reproachful epithets. Until our eyes are open to so mistaken a fondness, and our thirst for literature is gradually increased, we shall be perpetually hurled, into a round of the most absurd and fruitless errors.

Wherefore, my friends and cotemporaries, let us avail ourselves of the golden opportunity that now offers. Let the justice we owe the community at large, as men of education, and as professors of the healing art, ever stimulate us to spurn the idea of pursuing medicine merely to serve our own purposes. By which means, we not only dignify the profession of medicine; but actually acquire the honourable character of friends of the suffering and distressed.

*Philadelphia, Feb. 1. 1791.*

*A student of medicine.*

#### STATE OF THE POWDER MILLS IN PENNSYLVANIA, &c.

**T**HERE are five powder mills in Frankfort and Germantown; one of which can make above 10,000 quarter casks of 25 lb. each, per annum.

Two in Lancaster county; can make above 2000 quarter casks each.

Two in York county; can make from 1000 to 1500 each.

One building in ditto.

One in Montgomery county; makes now 3000 quarter casks.

Seven in Berk's county; can make from 1000 to 2000 quarter casks each.

The whole can make above 50,000 quarter casks of 25 lb. each, per annum—12,500 barrels of 100 lb. each.

A quantity here can be afforded at *L.* 110 per 100 lb. equal to any ever imported to this place.

Salt petre can be imported from the East Indies; first cost 20s. sterling per 112 lb. freight 10s. currency per cwt. or 6s. sterling. Brimstone can be imported from up the Straits, at 16s. currency per 112 lb. clear of charges.

Kentucky makes nearly as much nitre as that place consumes.

N. B. Powder costs in England 80s. sterling per 100 lb. with a drawback of 4s. 6d. sterling per 100 lb. then add freight, charges, &c. bring it to *L.* 7 13 5.



To the printers of the American Museum.

Gentlemen,

HAVING seen in your Museum an account of the practicability of a passage being cut through the Isthmus of Darien, from the bay of Mexico, to the south sea, I have presumed that a recital of some facts, relative to a former attempt of the kind, which came officially to my knowledge, would be acceptable.

In a copy of a paper I have preserved, is an account, that the narrowest part of the above isthmus, is from the city of Leon, in a port of the South sea, and to which vessels of any burden can come, to the town of Reja Leja, on the head of the lake of Nicaragua, which is but twenty miles distance. The whole of the lake of Nicaragua, with its river, which empties itself into the bay of Mexico, is said to be navigable for flat-bottomed vessels, which, when loaded, will draw about four and a half feet water. The king of Spain formed an idea of cutting a canal for this distance, of twenty miles from Leon, to Reja Leja; and for the purpose, sent the most eminent engineer he had, and took every other measure, for the success of the effort, which its nature suggested. He would most probably have succeeded, had it not been for the Samboe Indians, one of the nations that inhabit the Musquito shore, who bear an inveterate enmity to the Spaniards; they cut off the whole party, killing the engineer, which was the cause of this desirable event not taking place at that time.

It may not be considered as uninteresting to add, that the Samboe Indians are very different from the other Musquito Indians; as they are descended from a ship-load of African negroes, who were driven into the bay of Mexico, and shipwrecked on the Musquito shore. They have since established themselves, and increased, so as to have frequent wars with the other Indians, with various success, and have lately been considered as the most powerful of the two nations.

During the late war, it was suggested to the British ministry, to people the then British territory on the Musquito shore, as preparatory to the possessing themselves of a country, which, by effecting the purpose of having a south sea port, and a fleet in it, might be of such advantage to Britain, as perhaps to compensate for the loss of the then British colonies; and in the year 1780, an armament went from England, escorted by a fleet, on a private expedition, with this object in view, which was never made generally known. I have since heard, that the whole of the land forces, except a few persons, were cut off.

If you consider the above as worthy of publication, I shall esteem myself highly gratified, in contributing my mite, as a correspondent, to your useful publication.

I am, gentlemen, your humble servant,

Feb. 25, 1791.

J. J.

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*A sketch of the nature and causes of diseases, explained upon scientific principles.*

NUMBER V.

*Of debility or weakness.*

BY the word debility or want of strength, is meant, that state of the voluntary muscles when they become incapable of performing, with their usual ease and energy, those actions which are dictated by the will; and it is also intended to express that state of the vital and natural functions, when the circulation of the blood is diminished in force and velocity, and the desire for food, and the power of digesting it, are impaired.

Though the manner, in which the various motions of the body are executed,

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as well as the more intimate structure of its fibres, may be forever concealed from us; yet there are certain properties of these, taught by experiment, the existence and true use of which, are as well ascertained as any part of human knowledge.

That property of the muscular fibre, by which, on the application of a stimulus, it is enabled to move and to contract itself, has been discovered to be derived from a principle inherent in the fibre, and, to a certain extent, independent even of life.

For though the destruction of this principle in the animal system is certain and immediate death; yet there are many causes, which may suspend motion, and take away the actions of life, and may leave this principle surviving in the muscular fibre; so that we can for several hours, and in some animals for several days, by external stimuli, excite the muscular fibres to contraction, in consequence of this principle not being yet extinct in them.

But though this property does not always end with animal motion, it always commences with life, and has therefore been properly called the vital power—and the muscular fibre, endowed with it, the moving fibre. The voluntary and involuntary motions of the body are all dependent upon this principle. It is in consequence of this, that the muscular fibres of the heart, being stimulated by the blood, flowing into its auricles and ventricles, are made to contract and to propel the blood. The same vital power in the voluntary muscles being acted upon by the nervous fluid (whatever the nature of that fluid may be) directed to them by the will, renders them obedient to its purposes; the vital power being the efficient cause, whilst the stimuli applied are only the exciting causes of muscular motion; for where the vital power is destroyed, no contraction can be excited in the muscular fibre by any stimulus whatever.

Whatever, therefore, has the power of impairing, diminishing, or exhausting this principle, inherent in the muscular fibres, or of impairing or suspending the energy of the brain (the source from whence it is presumed to be originally derived) may be considered as a remote cause of debility.

And as life is a forced state, depending upon the agency of certain exciting powers for its existence; whenever any one, but especially, if several of these exciting powers be withheld, a sense of debility must be the necessary consequence.

The external agents, which support the vital principle, are chiefly certain aliments, part of which are converted into chyle by the process of digestion, and conveyed into the circulating vessels by means of the lacteals, external heat and atmospheric air. The internal agents or exciting powers, are the blood and that heat which is the effect of its circulation, and the fluids secreted from the blood. To these may be added the operation of the intellectual functions, &c. When the whole of these are withheld, or prevented from operating, death is the consequence.

There are also certain sedative powers, which, being applied to the nervous system, have the effect of suspending or destroying the motion and energy of the brain, and thereby not only of inducing debility, but death also. Among these may be enumerated certain contagious and pestilential miasmata or effluvia.

There are other powers, which can extinguish the vital principle in the fibres almost instantaneously; among these are lightning, mephitic air, the venom of the viper, &c.

From the abbe Fontana's observations on the effects of poisons, it appears, that the first effects of the diminution of the vital principle, is a weakness of the muscular fibre; so that stimuli, which could have excited it in health to strong contractions, can in this diminished or impaired state of its vital principle, only produce weak ones.

Excess of stimuli is found to occasion debility, as well as the defect of the

same. By the former, it appears to be wasted; by the latter, it becomes defective, for want of the necessary means of being recruited or renewed.

Debility is a predominant and distinguishing symptom in certain diseases called palsies, in which the voluntary muscles lose both sense and motion, while neither the general circulation, nor the motions of the organs, on which it depends, are much affected; hence it is, that these diseases often last for years, without destroying life.

But in the debility which is febrile, and which is occasioned by the disorder of both systems, without due energy can be restored to the brain and the functions depending thereon, and consequent regularity to the circulation, in a short time, life cannot possibly continue; because the principle, on which it depends, must be exhausted and extinguished, for reasons which have already been assigned.

#### *Of spasms and convulsion.*

ANY unusual irritating power, applied to muscular fibres in a state of debility, while possessed of the vital principle, will occasion spasm or permanent contraction. The withholding or abstraction of customary stimuli in the same circumstance, has the same effect: but in the latter case, the spasm will take place in the opposite or antagonist muscle, while the reverse will take place in the former.

Convulsion appears always to depend on a suspension of nervous energy, or a want of nervous influence in the muscular fibres, and always requires stimulant or exciting powers for its cure. Animals, which die in consequence of the loss of blood, always have strong convulsions, before that event takes place.

In a debilitated state of the system, irritation is often an exciting cause both of spasm and convulsion—influenced in cases of cholic, tetanus, &c. The irritation, occasioned by worms, is also, sometimes, the exciting cause of convulsion. In hysteria, the irritation is often communicated by sympathy.

#### *Of insensibility.*

AS sensation is presumed to depend upon the vibration or undulation of a subtle fluid with which the nerves are constantly replete in an healthy state, and a free communication between them and their source in the brain; so insensibility depends upon a want of the same fluid, or a free communication between the nerves and their source. The remote or occasional causes hereof may be various and numerous; such as compression of the brain, or of the nerves between their extremities and the brain, or whatever renders them incapable of conveying impressions made on their extremities to the common sensory, &c.

#### *Of excessive sensibility.*

THIS implies a general and preternatural acuteness of feeling—generally attends local inflammation—and appears to depend upon a preternatural excitement of the whole system, or of a particular part. When the membranes of the eye, or of the ear, are inflamed, we find the one intolerant of light, the other of sound. In the hydrophobia, which seldom allows the patient to survive longer than four or five days, exquisite sensibility appears to be one of the predominant and distinguishing symptoms: here it depends on a cause different from inflammatory irritation. Inferior degrees of it are also met with in maniacal, hysterical, and hypocondriacal cases. Here it is presumed to depend on an accumulation of vital principle.

*(To be continued.)*

## THE CHILD TRAINED UP FOR THE GALLOWES.

*By the late governor Livingston.*

Quo semel est imbuta recens, servabit odorem testa diu.

HOR.

Becomes the gibbet and adorns the string.

POMFRET.

**I**S any father so unnatural as to wish to have his son hanged? let him bring him up in idleness, and without putting him to any trade. Let him particularly inure him to spend the Lord's-day in play and diversion, instead of attending on public worship; and instead of instructing him, on that day, in the principles of the christian religion, let him rob a neighbouring hen-roost while the proprietor of it is gone to divine service.

Astonishing it is to see so many of our young people growing up without being apprenticed to any business for procuring their future livelihood!

The Jews had a proverb, "that whoever was not bred to a trade, was bred for the gallows." Every mussulman is commanded by the koran to learn some handicraft or other: and to this precept even the family of the grand signior so far conform, as to learn as much about the mechanism of a watch as to be able to take it in pieces, and to put it together again. Are christians the only people in the world, that are to live in idleness, when one of the injunctions of the decalogue is, to labour six days in the week: and an inspired apostle has commanded us to work, under the express penalty of not eating, in default of it? "This we commanded you," says he, "that if any would not work, neither should he eat." "Train up a child," says king Solomon, "in the way that he *should* go; and when he is old, he will not depart from it." But if you intend him for the gallows, train him up in the way that he *would* go; and before he is old, he will probably be hanged. In the age of vanity, restrain him not from the follies and allurements of it. In the age proper for learning and instruction, give him neither. As to catechising him, it is an old fashioned, puritannical, useless formality. Never heed it—give him full scope in vice and immorality, according to the pious counsel of the deists, lest his mind be unhappily biased by the influence of a religious education. Moses indeed, after saying to the children of Israel, "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might," thought proper to subjoin, "and those words which I command thee this day, thou shalt teach them diligently unto thy children." But we know that Moses did not intend those children to be trained up for the gallows. His advice therefore is not in point. Mine, which is immediately directed to the object in view, must consequently be very different. And paramount to any other direction that I can possibly give, I would particularly advise, as an essential part of the course of this education, by which a child, when he arrives to manhood, is intended to make so *exalted* a figure, that his parents should suffer him every sabbath day, during summer and autumn, to patrol about the neighbourhood, and to steal as much fruit as he can carry off. To encourage him more in this branch of his education, in case the poor scrupulous lad should shew any compunctions of conscience about it, I would have his mother partake of the stolen fruit; and to eat it with keener appetite than she does any of her own, or her husband's lawfully-acquired esculents. For his farther encouragement, both his parents should always take his part, whenever the proprietor of the stolen fruit prefers to them his complaint against him; and by all means refuse to chastise him for his thievery. They should say, "where is the harm of taking a little fruit? The gentleman does not want it all, for his own use. He doubtless raised part of it for poor people."—This will greatly smoothe his way to more extensive, and more profitable robberies. He will soon persuade himself, that many rich men have more wealth than they really want; and as they owe part of their affluence to the poor, upon the principle of charity, why should not the poor take their share

without the formality of asking consent? He will now become a thief in good earnest: and finding it easier, at least as he imagines, to support himself by theft, than by honest industry, he will continue the practice until he is detected, apprehended, convicted, condemned, and gibbeted. Then he will have exactly accomplished the destined end of his education; and proved himself to have been an apt scholar. Under the gallows, and in his last dying speech, he will say, "had my father whipped me for breaking the sabbath; and had not my mother encouraged me to rob orchards and gardens and hen-roosts on that holy day, I should not have been brought to this ignominious punishment. But they have been the cause, by encouraging me in my early youth, in the ways of sin, of this my awful catastrophe, and probably of the eternal ruin of my immortal soul." Parents! believe and tremble, and resolve to educate your children in opposition to the gallows.

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## THE COLUMBIAN OBSERVER.

FIRST NUMBER.

*"To catch the living manners as they rise."*

EVERY writer, who has followed the career of the great Addison, has begun his numbers with a description of himself, his views, situation, &c. in order, at the commencement of the journey, to ingratiate himself into the favour of his fellow travellers. From this custom it would be considered equally improper to depart, as for a clergyman to begin a sermon without taking a text. To shew my respect, therefore, for the reader of my lucubrations, I shall give a prologue to the entertainment I am about to provide for him.

I am of a very ancient family, and have the honour to have some of the *inca* blood in my veins—being descended from the unfortunate Atabaliba, who so miserably perished through the avarice and ignorance of Pizarro. By the female line I boast of an ancestor, the great Owen Roe O'Nial, the assertor of Irish liberty. My great grandfather, by the mother's side, came over to this country with the divine Penn, whose humane and tolerant spirit laid the foundation of so much happiness for the people of his province.

Notwithstanding the grandeur of my parentage, I drew my first breath in a small cottage at the foot of Alleghany mountain. There, free as air, I imbibed from my early age all the ardour and patriotism of spirit usually generated by independence: for it is but too true, that

*Haud facile emergunt, quorum virtutibus obstat  
Res angusta domi.*

With a few books, but those judiciously chosen by a watchful parent, I acquired a sense of the "Dignity of human nature." I saw, with religious gratitude and reverence, the vast and unparalleled advantages of our western hemisphere. I learned to despise the fopperies, the follies, and the pretended refinements of the old world. I enjoyed with rapture the boundless prospects of happiness and virtue, destined, as I hoped, for remote posterity, in these extensive regions.

From Alleghany's foot I removed to the metropolis of America, as Philadelphia proudly vaunts herself. Here *observed* manners prevailing, which, when I had read of them, as European, I had despised. I saw a few men, whose example must have a powerful influence, giving a taint to the general mass, and anxiously endeavouring to accelerate the arrival of that degeneracy, which the patriot endeavours to delay as far as possible. These *observations*, it may be reasonably presumed, gave me pain. I dreaded that the asylum, so much boasted of, would



be destroyed—and that from a spreading depravity, the state of America, the revolution of which “had revived the hopes of good men, and promised an opening to better times, would become a discouragement to future efforts in favour of liberty, and prove only an opening to a new scene of human degeneracy and misery.”

And is there, thought I, no person to step forward, and endeavour to stem the torrent that is gradually sapping the foundation of morals and manners, and which, if suffered to proceed uninterrupted, will bear down every thing valuable in its progress?

As I have ever conceived, that even the attempt to accomplish great objects is laudable, I chose rather to expose my own weakness, than be wanting to the public interest. I determined to communicate to my fellow citizens the *observations* I might occasionally make, in hopes of being serviceable to the cause of virtue. Happy, too happy shall I be, if the humble instrument of shaming out of countenance any of the follies or vices, which are so carefully transplanted from their native soil, and which, like other ill weeds, flourish apace, and threaten to choke up the valuable plants.

Conscious of my inability, unassisted, to accomplish, to the extent I desire, the grand object I have in view, I have enlisted into the service a few aids de camp, who will occasionally furnish their speculations. Hence will arise an agreeable diversity of style and sentiment—and that sameness, so liable to disgust the reader, be prevented.

I invite every man, who is desirous to advance the best interests of society, to co-operate in this undertaking. Personality and scurrility I despise, and shall avoid. But general satire, however severe, if calculated to answer good purposes, shall be always acceptable.

So many times have periodical essayists assumed the pen, and so great is the sameness of their subjects of discussion, that most of them are nearly exhausted:—and therefore much novelty is hardly to be expected. Terence said two thousand years ago,

“Nil dictum, quod non prius dictum.”

If this were true then, the reader will probably excuse the want of very novel matter in his friend,

SIMON SPECTACLES.

*Philad. Feb. 19, 1791.*

## SECOND NUMBER.

### A MODERN IMPROVEMENT.

“When flatter’d crimes of a licentious age

“Reproach our silence, and demand our rage—

“When purchas’d follies from each distant land,

“Improve so fast in young Columbia’s hand—

“To chase our spleen, when themes like these increase,

“Shall panegyric reign, and satire cease?”

THE liberality of manners and customs, daily introducing into our country, must afford the highest gratification to every lover of elegance and refinement. We are as rapidly as happily dissipating the *rust* and *prejudices* of past times, and, with a spirit of emulation beyond our years, copying the *graces* and *virtues* of England, France, and Italy. To particularize every instance, in which we excel our ancestors, would require more time and room than I can now devote to the purpose—indeed, it would be beyond my abilities, to do justice to so capacious a subject. I shall therefore for the present confine myself to one leading feature in modern manners, wherein their superiority to those



of old times is too obvious not to command the assent of the most superficial observer.

The feature I mean, is the relaxation of the *odious restraints* so extremely disagreeable in the married state. Heretofore, when a man or woman made choice of a partner for life, that partner was considered as entitled to the chief of his or her cares and attentions. Any breach of this rule was *ridiculously* regarded as a violation of the laws of decorum and propriety, which entailed discredit on the offending party. The husband gallanted his wife, to the theatre, to balls, to assemblies, to concerts, and to private parties. The *insipid monotony* of such a life must be to the last degree irksome and disgusting; as one of the highest gratifications of human nature is variety.

Behold! what a charming contrast is exhibited at present! In the fashionable world—and must we not expect, that this refinement will, in due season, like every other, descend to the lower classes?—a man is proscribed from attending on his wife, or appearing in public with her. He may gratify his appetite for variety by taking a new lady under his protection every day of his life. She may choose a fresh gallant every time she appears in public. How ineffably agreeable, how delightful a change!

This will introduce, among its other advantages, an unusual degree of *barmony* in the married state. The chief cause, if we believe the writer of that *moral* and *edifying* comedy, the *school for scandal*, why ladies are so *refractory* and unmanageable with their husbands\*, is the consciousness of possessing—what? why that *ridiculous, old fashioned* quality, called chastity—a quality, which, however suitable to the days of *ignorance* and *barbarism*, on the first settlement of this country, ought to be *entirely laughed out of countenance* at present. Every thing, therefore, that has a tendency to extirpate this troublesome quality, must be productive of peace and harmony. And I believe no man in his senses will deny, that the improvement in question will have the happiest tendency that could be wished, to banish Chastity and all her *troublesome retinue* from our shores. Perhaps, they may fly for refuge among the Creek Indians, to the court of the puissant prince, Alexander McGillivray. Such antiquated beings are fit only for the uncultivated savages—they ought not to disgrace such an advanced state of civilization as we can boast.

"When a lady," says Mr. Sheridan, the author of that *valuable comedy* I have already mentioned, "commits a *TRIFLING faux pas*, she grows cautious,

#### NOTE.

\* Extract from the school for scandal, page 40, of the American edition.

Joseph. "When a husband entertains a groundless suspicion of his wife, and withdraws his confidence from her, the original compact is broke: and she owes it to the honour of her sex, to endeavour to outwit him.

Lady Teazle. "Indeed! So that if he suspects me without cause, it follows, that the best way of curing his jealousy, is to give him reason for it.

Joseph. "Undoubtedly; for your husband should never be deceived in you. And in that case, it becomes you to be frank in compliment to his discernment.

Lady Teazle. "To be sure, what you say is very reasonable, and when the *consciousness of my own innocence*—

Joseph! "Ah! my dear madam, there is the great mistake. 'Tis *this very consciousness of your innocence* that is of the greatest prejudice to you. What is it makes you negligent of forms, and careless of the world's opinion? Why, the *consciousness of your innocence*. What makes you thoughtless in your conduct, and apt to run into a thousand little imprudencies? Why, the *consciousness of your innocence*. What makes you impatient with Sir Peter's temper, and outrageous at his suspicions? Why, the *consciousness of your innocence*."

and ready to *humour* and *agree* with her husband."\* This *excellent* and *religious* maxim, which I hope no person will controvert, establishes beyond a doubt my position, that this new mode will be productive of matrimonial concord.

Another of the benefits of this expansion of the human mind, is the catholicism it will introduce with respect to *children*. As a husband will not in future have the same degree of certainty, that his wife's children belong, *properly speaking*, to himself, he will be no longer so *contemptibly* and *illiberally* contracted in his regards and cares of them, as parents used to be in times of *prejudice*. Moreover, it is to be hoped and expected, that he will confer the *same favours* on his neighbours, as they on him. Hence, a *community of children* will be introduced among us, in a much more agreeable way than that attempted in one of the old republics. How charming, then, will it be, that a man may point out *likenesses of himself* in the houses of almost all his acquaintance! The political good tendency of this is equal to its beneficial moral effects.

Among the French, that nation of gallantry and refinement, the *stiff, starched* manners that have hitherto prevailed in this country, have been long exploded. A lady's bedchamber, which here has been too generally considered as her *sanctum sanctorum*, impervious to every one but the *privileged husband*, there yields to the superior influence of fashion and gallantry. A gentleman has *free access* to it in the morning, before the lady rises, and chooses it as the most proper place for making enquiries after her health. As the ladies universally paint there, perhaps this fashion was introduced in order to give the gentlemen an opportunity of *seeing*, before the application of the colours, what could not be seen afterwards—that is, the ladies' faces in their natural state. A lady, without the smallest embarrassment,

"When from her sheets her lovely form she lifts,

"She begs, you just would turn you, while she shifts."

This *elegant, unconstrained* trait of manners, will, it is hoped, be adopted by our great people, who have so long and so happily distinguished themselves in the *honourable, independent, and patriotic* art of imitating the modes and manners of Europe, which are so *wonderfully calculated* for this hemisphere.

The next step we have to take—and which will naturally follow—is the introduction of *cicisbeijn* from the Italians. I have been much surprised that the French, who have always paid such particular attention to the refinement of morals and manners, have never borrowed this *admirable* custom from their transalpine neighbours. This is the more singular, as it is materially connected with, and seems a necessary consequence of, the leading features of their matrimonial system. This is one proof, among thousands that might be produced, of nations in a progressive state of improvement, stopping short, before they arrived at the *acme of perfection*. But I hope our moral and political career will not be thus disgracefully marked. I trust, as we receive here the hardy German, the vivacious Italian, the volatile Frenchman, the grave Englishman, the hospitable Irishman, and the industrious Scotchman; that we shall cull from the manners of these various nations, and form one national system superior to any of them.

Consistently with this idea, from England we shall borrow the mode of *facilitating divorces*, from which the French and Italians are in some degree precluded, by a tenet of their religion, which prohibits a second marriage, until the death of one of the parties. But our mother country (mother let her be, in dictating our manners, as well as in having settled the continent) has rendered separation in the fashionable world as easy as could reasonably be desired. Thus, for instance, when a married pair become tired of each other, and the lady has chosen, among

#### NOTE.

\* School for scandal—page 40.

her *male friends*, a future help-mate, with whose *abilities*, mental and *personal*, she is well acquainted, the three agree, that the wife and her gallant shall be found in such a situation, as to warrant a *suit for divorce*; which is immediately commenced—the parties are separated—and the lady triumphantly led to the altar by her paramour.

This is, in my humble opinion, the *ne plus ultra* of improvement in this way. Any attempts to meliorate the system henceforward, must be in a retrograde direction. I am lost in astonishment and admiration at this important secret, reserved for this age of discovery. What inestimable consequences it must have, in a *political, moral, and religious* point of view, is very evident to even a Bæotian capacity.

One of the good effects of the modern system, which had almost escaped my notice, is the encouragement it will afford to the *honourable* and *useful* state of *celibacy*, which has so often mistakenly been the object of legislative vengeance, among nations of *contracted* manners. Many jealous-pated fellows, who are incapable of sacrificing their *squeamish* sentiments at the shrine of fashion, will doubtless be fearful of embarking on the hymeneal ocean, lest,

“A brace of proud antlers their brows should adorn.”

And thus we shall have a hardy race of bachelors, ready for any *service* their fair countrywomen may impose on them. The *advantages* arising hence, are too self-evident to require illustration. Many married men of my acquaintance can bear *feeling* testimony on this subject.

It is a distressing reflexion to me, that I know not to whom the *credit* of introducing this fashion is justly due. Were I acquainted with the parties, I should pay them that tribute of *honour* and *reverence* their conduct so richly deserves. But an enlightened posterity, while enjoying the *benefits* of this new system, will not be unmindful of them. Their reputation will survive to the latest times. They will be classed with the *exalted* characters of other nations, who have had the undaunted resolution to defy the shafts of ridicule and satire, and spurn the shackles of shame, religion, morals, and manners.

Although I was formerly a great advocate for the removal of congress to this city, yet from one circumstance that has attended that event, my idea is entirely changed. This circumstance is the arrival of the president of the united states with them. His *unfashionable* manners and deportment will considerably retard the progress of *refinement*, which is so happily advancing: for it is but too true, that

“Ad regis exemplum totus componitur orbis.” —

Now as the first magistrate of our country, whose many virtues, as a warrior and statesman, are *unhappily obscured* by his disregard to modern manners, is too domestic, and has not penetration enough to give the smallest countenance to the *moral* practice I am prailing, it is much to be feared, that many persons will be withheld from yielding to the current of fashion, merely by the silly example of what I suppose he terms conjugal affection and tenderness. This is a most *deplorable* circumstance. But there is one consolation. This example, however fatal it may be for the present, is but a temporary mound, which, on his retirement or decease, will be removed, I hope for ever.

Philadelphia, February 21, 1791.

S. S.

#### THIRD NUMBER.

#### GREAT GOOD THOUGHTS ON GREAT GOOD BREEDING.

IT is certainly a matter of no trifling importance to every man, be his situation or rank in society what it may, to be esteemed *well bred*. This being conceded, I shall, without further apology, lay down a few rules, which, if pro-

perly attended to, cannot fail of proving serviceable to the young scholar or tin-felled beau.

In the first place, my pupil must provide himself with a large stock of real, unaffected impudence, which he must carry with him wherever he goes, and liberally use upon all occasions. Like an ægis, it will shield him from the attacks of his enemies. It will enable him to perform wonders; and without its sovereign aid, in vain will he seek for admiration—in vain will he attempt to exhibit *good breeding*.

It is by no means necessary, that his mental powers be highly cultivated, or that his pericranium be crammed with that out-landish kind of stuff, vulgarly called *useful knowledge*. Let others of less consequence lumber their brains with the *spurious trash*: great and well bred spirits need not such *paltry assistance*. Self-exaltation is enough for them—this alone will furnish them with all the advantages of both *merit* and *extensive knowledge*, without subjecting them to their numberless inconveniencies. Is a man really meritorious and well informed? the shafts of envy are perpetually levelled at him, and mar his happiness. Is he so only in his own conceit?—No one envies him, and he lives in peace.

As confidence will only be a stumbling block in his way, it will be best for him to dispose of it, whenever a generous price is offered.

He must be well versed in all the fashionable pastimes, and especially in the polite arts of swearing, drinking to excess, gambling, &c. so that he may not appear vulgar or awkward in his deportment. He should likewise be practised in the most approved and genteel methods of fighting duels, that, should his life at any time become irksome, he may know how to make his exit with elegance and dispatch, by the help of a sword, a pair of pistols, or a halter.

My pupil, for his better accomplishment, will likewise attend to the following remarks, and form himself upon the model of character which they define. I have been in company with some good natured people, who have an admirable way of saving one the trouble of proceeding in a story, by undertaking to furnish the audience with the remainder of it, as soon as a person has made a beginning. Now this is true urbanity, and certainly proceeds from a desire of being serviceable. I wish, however, that these kind folks would extend their goodness a little further, and let us know before hand, when they mean to assist us, as it might save one many an unruly *blush* and hard thought. I hope my pupil may profit by these remarks; but at the same time I advise him, by no means, to retract a tittle from any thing he advances in conversation. I remember to have heard of a general who acquired great reputation from never countermanding an order that he had once given; because, whenever a commanding officer does this, his troops lose all faith and confidence in him. It has this other advantage, that if he persists in his argument, backs it with the force of strong vociferation, and engrosses all the talk, he necessarily prevents his antagonist from a possibility of replying—and until an argument is replied to, it always stands good.

He must despise punctuality, as beneath his dignity; and although he pledges his word over and over again, it is little, it is meanness to comply with it. Words were made for men, not men for words; it is therefore inverting the laws of nature and of order, to be fettered by a promise: and we must make others feel our consequence, if we ever mean to convince them, that we are truly great; besides, it is noble to be free; and he that voluntarily shackles his mind, his body, or his actions, honestly deserves to be a slave.

I hope it will not be unproductive of benefit, if I now take the liberty to introduce my young pupil to a knowledge of the character of Mr. Nincum Littlebrains, a pert dealer in cent per cents, who, in addition to a thorough practice in all the above-mentioned excellent rules, exhibits other surprizing marks of *great good breeding*. He is dictatorial, dogmatical, and imperious to a nicety. His favourite to-



pic of conversation is his own dear self; and he often delights and improves others by assuring them that he has such near intimacy and connexion with all the *great men* in office, that they repose so much unbounded confidence in him, and pay such a deference to his opinions and superior abilities, that a stranger would be led to think, that congress dare not pass a single law without previously consulting him. He speaks in raptures of his present high consequence and prospects of future opulence and grandeur. In company, he monopolizes the whole of the conversation, unless some one, now and then, happens to force a word in, when he stops to take breath. It is really pleasing to hear him tell of the many terrible and marvellous exploits that he could perform, if he were so disposed; and of the mighty multitude of mighty things which he has seen and done, and which nobody else ever saw done, or heard of before. Whenever his invention grows weary, and fails to supply him with fresh matter on this head, he postpones the further consideration of these subjects, until he has leisure to manufacture a better assortment. Mr. Littlebrains has another trait in his character equally charming with the rest. He is remarkably fond of displaying his oratorical abilities; and in this way often spends the whole force of his artillery in violent attacks of contempt and ridicule upon religion and religion's votaries. This he does in the most masterly manner, always mimicking the ministers of God, and exclaiming eloquently against the scriptures. It is in vain to discover any symptoms of being tired with his perpetual clatter; something must be said, and I verily believe that he would sooner burst his lungs, than be silent for a moment, when he is in good glee for troping; for he judges naturally enough, that as it is extremely agreeable to himself to run on in this way, it must be equally entertaining to his hearers; besides which he is fully persuaded of the impossibility of his reaping any benefit from the observations of others, because he knows more than all the world besides. I have been told, but cannot vouch for the authenticity of the report, that Mr. Nincum Littlebrains, our well bred hero, means to wear a bishop in future: for the haughty and disdainful manner, with which he treats every body, has sometimes induced surly unpolished fellows to retort on him in a rather too rough and indelicate way. Nincum is therefore of the opinion, that a bishop would be an excellent defence to a tender part, against the rude and disgraceful attacks of ill-bred feet.

X.

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*Messrs. Carey, Stewart and Co.*

By inserting in your Museum, the following reflexions, in answer to a composition, entitled "Hints and conjectural Observations on the subject of an American Excise," dated New-York, August 3, 1790, inserted in your Museum for September last, you will oblige one of your customers.

*New-York, Nov. 18, 1790.*

COLUMBIANUS begins thus: "The freest and best policed countries we are acquainted with, in the old world, are obliged to have recourse to an excise. In England, after taxing commerce and lands as high as they will bear, they could not support their government without a tax on consumption."

Must we always be served with that too insipid dish of precedents, drawn from old countries, which have no more analogy with us, or whose present situations bear no more comparison with ours, than day-light does with the night?

England is crushed under the heaviest national debt known in the whole world: ours is so light, compared with our means of extinguishing it, for the present, (God grant it may continue so) that it is mere derision to enforce upon us arguments so opposed to our interests.

"In the Swiss cantons, I conceive, their sumptuary laws are mere excises on



"drefs and other articles of luxury, the object of which is, in fact, more to attain revenue, than to promote economy."

Here I am forced to say, Columbianus knows nothing absolutely of the Swiss Cantons, nor of their government; or if he does, he attempts to deceive us. Truth and honour require he should be unmasked: professing both, as I do, I will tell this writer, his *conception* deceives him so much, that the sumptuary laws of the Swiss Cantons, far from being, as he *conceives*, to attain revenue, are sumptuary in the very acceptation and extent of the word; being to this day kept in force. They have no revenue by impost, no excise, no taxes either outward or inward, if we except a few toll duties for the repairing of bridges, &c. In fact, there is no part of the civilized world, where the people are more free from taxes, government less costly, (the emoluments of the avoyer or first magistrate there, do not amount to half the wages allowed to the lowest clerk in any of the offices of the united states) and contrary to most other powers, are creditors of other nations, besides a treasure in each canton, which is never opened, but in cases of the greatest emergency. Thus far have I substituted truth to false assertions.

"In America, it appears to be the general determination, to avoid a land tax; our commerce is already taxed, in the opinion of numbers, beyond the mark; how, then, are our debts to be gradually extinguished?"

Here our writer seems to be puzzled to the extreme, and sees no other means of saving the political bark from destruction, but by applying to his favourite scheme, the excise.

"There is no magic in names."

Agreed; but there are taxes, which cannot be levied but by ways and means so odious, that the very name is obnoxious; such, in particular, is that of excise, and the exciseman an object of general detestation.

"Why the mode of collecting the land revenue cannot be so regulated as to guard against insolence and abuse, as well as in the sea revenue, I cannot divine, &c."

The reason is obvious: the mode of imposing and collecting the sea revenue has nothing in itself repugnant, for which I need not enter on any explanation, every one being sufficiently acquainted with it; but is it the same with the excise? No. I firmly deny it: the excise revenue, wherever it is established, carries with itself a continual state of warfare, which by no means is palatable, even to men accustomed to arbitrary power: how much more disgusting must it be to freemen?

"We hear much of the audacity of the excisemen of Europe; but those who complain of them, tell us they are the undertrappers of the petty minions of pimps and parasites to monarchs' toad-eaters, who have neither the laudable pride, nor independent spirit of an honest American, who is the servant of that people of whom he feels himself to be both an individual and a freeman, &c."

This passage, as well as what follows, (for which I refer my readers to the Museum for September) is so replete with low cunning, base adulation and levity, that I cannot help being rather lengthy in my remarks on this head.

Columbianus seeing, undoubtedly, he could not with propriety omit making some mention of the evil attending excisemen, has thought proper, for the better laying the bait, to insult grossly the foreign powers, which, he knows, has a wonderful effect on the people at large, in certain countries, and by an artful turn faces you, Americans, holding the cup of adulation, of which he expects you will take such draughts, as to overlook your dearest rights. He will be deceived; and I hope you are wise enough not to value yourselves above what you are worth. *Omnes homo mendax*. Every where man is the same, with very few modifications, due either to climate or form of government. I cannot see why

the exciseman, that bane of citizens, should be better in New-York or in Philadelphia, than in London, Paris, and other places. It is not the individual I pursue so closely here, it is the indispensable duty of his office, (for they will vie with the most experienced rats for hunting from cellars to garrets) which requires the frequent, indiscreet, and, often too, indecent researches he is under obligation to make, for the better securing the revenue.

I have resided in France and in England: in both countries the nation totters under the weight of taxes; but I can assure my readers, none is held in such odium there, as the excise.

Americans, if you have the least concern for your peace and domestic tranquility, you will never suffer an excise farthing to be levied on you.

"Though the merchant, who pays customs, and the spirit dealer, who pays excise, may not always, at the time, be able to lay it on their articles, yet, in the end, every prudent man so calculates his prices, as to yield him a decent profit, after allowing for all losses and defalcations."

Our writer is here very deficient, and proves he has very little or no knowledge in commercial matters: commerce, one of the most precarious vocations in life, requires experience, and a long acquired one; notwithstanding which, its uncertain operations prove daily abortive, and often ruinous, though laid out on speculations the best calculated, and in which prudence itself has presided. Moreover, it is well known, that commerce subsists only by a quick and constant circulation: a few, very few capitalists will, alone, be able to support the weight of high duties and excise, and still keep up their prices: but these, alone, do not constitute the commercial body; far from it: how then can Columbianus, with any propriety, ascertain that the prudent will always secure himself a decent profit?

(Remainder in our next.)

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*Extract from a funeral sermon, preached Jan. 30, 1791, on the death of the hon. George Bryan, esq. one of the judges of the supreme court of the commonwealth of Pennsylvania, by the rev. dr. Ewing, provost of the university of Pennsylvania, from Rev. ii. 10.—"Be thou faithful unto death, and I will give thee a crown of life."*

**I**N the conclusion the doctor observed, that the necessity and importance of a constant preparation for this crown of life may, with propriety, be urged from the uncertainty of the time, when we may be called to give an account of our stewardship. "The son of man cometh at an hour, we think not of," and it may be, that while we are flattering ourselves with the prospects of many years yet to come, Death may be secretly unpinning the clay tabernacle, and leveling his unerring shafts at our lives. Others, as likely to live as ourselves, have been hastily summoned into the invisible world.

Our society this day mourns for the irreparable loss of one of her most respectable ornaments, snatched away by a hasty, and, to human appearance, an untimely summons. But God is holy in all his ways. "His thoughts are far above our thoughts, and his ways above our ways."

It would argue a criminal inattention to the dispensations of divine providence, to be insensible of the loss that we sustain by the removal of the honourable judge Bryan, who was an honour to the christian society of which he was a member, an ornament to the profession of christianity which he made, the delight and boast of his private connexions, and a public blessing to the state of Pennsylvania.

Formed by nature for a close application to study, animated with an ardent thirst for knowledge, and blessed with a memory surprisingly tenacious, and the uncommon attendant, a clear, penetrating, and decisive judgment, his mind

was the store-house of extensive information, on a great variety of subjects. Thus endowed and qualified, he was able, on most occasions, to avail himself of the labours and acquisitions, the researches and decisions of the most distinguished luminaries that had finished their course, and set before him. You could therefore with confidence, generally depend upon his judgment, as the last result of laborious investigation and mature decision.

And if you add to these natural and acquired endowments, the moral virtues and dispositions of his heart, his benevolence and sympathy with the distressed, his unaffected humility and easiness of access, upon all occasions, his readiness to forgive, and his godlike superiority to the injuries of a misjudging world, (in imitation of his divine master, who, when he was reviled, reviled not again) his inflexible integrity in the administration of justice, together with his exalted contempt of both the frowns and the blandishments of the world; you will find him eminently qualified for the faithful and honourable discharge of the various public offices which he filled with dignity and reputation, even in the worst of times, and in the midst of a torrent of unmerited obloquy and opposition.

Such an assemblage of unusual qualifications and virtues, as adorned the character of our departed friend, but seldom unite in a single man. So that in the fall of this distinguished character, his relatives and friends, his private connexions and acquaintances, and the public in general, mourn under an accumulated loss.

While the widowed partner of his voyage through the stormy ocean of life mourns for the loss of a tender husband, and the deserted pledges of their conjugal affection will have cause to remember with gratitude, the watchful care of a tender parent; religion has lost an amiable example, science a steady friend, and public justice, an impartial and incorruptible judge.

Such he was, such he lived, and such he died; and is now gone to that bountiful master, whom he served, to receive, we trust, the reward of his fidelity, in that land of peace and joy, where "the weary are at rest, and the wicked cease from troubling."

Let us then imitate his virtues, and prepare for our summons to the invisible world; remembering, that "our Lord comes at such an hour as you think not; and that his reward will be with him; to give to every one according to the deeds done in the body\*."

#### NOTE.

\* The following account of judge Bryan, extracted from Dunlap's American Advertiser, may not prove unacceptable to the reader.

"He was a native of Dublin in the kingdom of Ireland, and the eldest son of an ancient and very respectable family of that place. In early life, he became a citizen of this country; and has resided for forty years in the city of Philadelphia.

"He arrived in America with the best-founded prospects; and entered on an active and extensive field of commercial business. But the misfortunes of persons abroad unexpectedly inducing him to withdraw from that profession, he retired with only a sufficiency to discharge his debts. From this period, he became more than ever devoted to an honest and honourable simplicity, worthy of the best and purest days of the old republics.

"Inattentive to private pursuits, his activity and intelligence were now almost wholly directed to the public weal.

"Previously to the revolution, he was a representative in the general assembly of Pennsylvania, and a delegate in the congress which met at the city of New York, in 1765, for the purpose of petitioning and remonstrating against the stamp act, and other arbitrary measures of the British parliament.

"In the late contest, he took an early, decisive, and active part with this

## SERIES OF ORIGINAL LETTERS.

*From a gentleman to his friend.—Continued from page 12.*

## LETTER IV.

*Dear friend,**Neshameny, 1791—19th Jan.*

**N**ESHAMENY! yes, my dear friend, from the silent banks of the little, frozen Neshameny I write you this letter. Neshameny, Muskenigo, Susquehanna, these are so sweet harmonious names, that even the very sound of them softens my soul; and my heart is melting in the middle of stern, hoary winter. Philadelphia, I will not deny it, is a sweet harmonious name too; but the Greek sound of our city, how whimsical soever you may think it, appears so learned, so philosophical to me, that I always think, as often as I write you from Philadelphia, I must write you learned, philosophical remarks; but from the unphilosophical savage Neshameny, I think myself privileged to write nothing but what wild nature, and a heart sensible of all her virgin charms, dictate to me.

Often did I amuse you, these three years, with the beauties of the flowery spring; you remember, how affected I was in my letters, when mother Nature only began

## NOTE.

“country.—When, by the declaration of independence, it became necessary to erect governments upon the authority of the people, he was appointed vice-president of the supreme executive council of this commonwealth: and by the unfortunate death of the late president Wharton, in May, 1778, he was placed at the head of the government of Pennsylvania, during the summer and autumn of that turbulent and eventful year. His office having expired by the limitations of the constitution in the autumn of 1779, he was elected a member of the legislature. In this station, amidst the pressing hurry of business, the rage and clamours of party, and the tumult of war and invasion, in despite of innumerable prejudices, he planned and executed the “act for the gradual abolition of slavery:”—a monument, which, instead of mouldering like the proud structures of brass and marble, bids fair to flourish in encreasing strength.

“He was afterwards appointed a judge of the supreme court, in which office he continued till his death; and during his exercise of it, he was, in 1784, elected one of the council of censors, under the late constitution; of which body he was (to say the least) one of the principal and leading characters. The strictures upon the proceedings of the government of Pennsylvania, in its different departments, for the seven years then last past, which it was the business and duty of that council to make, will be found to contain those principles of liberty and order, which will ever demand reverence and attention. Besides the offices which have been enumerated, he filled a variety of public, literary, and charitable employments; in some of which he was almost continually engaged—and in all of which, he was highly active and useful.

“In his person, he had, for many years, exhibited visible marks of weakness and decay; but his mind ever remained unruffled and unbroken. The firmness of his resolution was invincible, and the mildness of his temper never changed. His knowledge was very extensive: the strength of his memory verified what has been thought incredible or fabulous, when related of others. His judgment was correct, his modesty extreme, his benevolence unbounded, and his piety unaffected, and exemplary. His family will ever remember the kind husband, the affectionate and indulgent father; his friends, the entertaining, assiduous and instructive friend.

“If he failed in any duty, it was, that he was possibly too disinterested:—his own interest was almost the only thing he ever forgot.”



to make her first preparations, around Philadelphia, for the return of her darling child, the smiling spring. When he was still lying an embryo in his mother's womb, I composed already my little addresses, to receive him, with an open, feeling heart. You laughed sometimes at the too forward eagerness of my spring-mad heart; but I used to excuse my early addresses, with the example of young Philadelphia mothers, who sometimes purchase cradles, learn little lullabies, long before they are blessed with a darling baby. Often did I send you a warm summer scene: and the fruitful autumn, the emblem of our riper age, was not forgotten in my letter. But winter, hermit winter, with all its horrors so as it appears far from noisy cities, I never yet did paint you. The reason of it was, I never have been yet in the country, during winter, since I began to look about in the world, and to read the wide, open book of nature, which is written in that universal language, for which great Leibnitz broke his learned head for many years in vain. It will be a cold, frozen landscape, indeed; the very perusal of it will freeze you. At least I am chilled at present, whilst I am telling you, how I came from Philadelphia to the little Neshameny.

All nature was silent around me, after the steeples of our city disappeared from my eyes; the fun was wrapt in a grey, snow-breeding cloak; no harmonious bird was to be heard on the naked trees: a few ravens, the fortune-tellers of the ancients, were flying across the road, and attempted to frighten my melancholy mind, with their prophetic croaking; but luckily for me, I was no old Roman augur; I didn't mind, therefore, their ominous prognostics. Instead of the fanning zephyrs, the cold north-west was sweeping the deserted country. In vain the domestic cow looked for a scanty food in the snowy fields; she threw herself, by the cedar fence, down on the wither'd leaf, waiting with impatience the return of eve, which would bring her back again into the warm stable. The proud cock forgot all his majesty: no more was he stoutly strutting before his dames, as Milton saw him in his allegro. Shivering with cold, he humbly sought a few scattered grains on the hard, frozen dunghill; his little seraglio, more tender than he, didn't venture to come out. Long ago the babbling brooks were silenced. My thirsty rhesantide looked in vain for water in the deep valley; all was covered with ice. The winding Neshameny, a charming rivulet in summer, is now silent and solitary; only a few boys, coming from school, were sliding over his frozen bank. When I was riding, so solitarily, through this frozen winter scene, all benumbed, I gave full play to my imagination; there was no danger of her running away with the rider; she went on as cautiously, and slowly as ever my rhesantide did. I was asking myself, like Antony, the father of Egyptian hermits: "Lorenzo, why art thou come to this frozen planet? why all these sufferings?" You know, dear friend, since I began my pilgrimage, I made it a rule to look every where for innocent, smiling scenes of nature, to cheer up my gloomy mind. But alas! whoever will pluck the blooming roses, can't avoid being wounded now and then, by the surrounding thorns. But such a little bleeding is good and necessary for us; it puts us in mind of the end of our earthly pilgrimage; it brings us nearer again towards our heavenly country. Feeling the smarting thorns, we look with a desirous eye, up to the sky. And I always think, we never look too often up to the starry sky. We should all endeavour, to become such pious, moralizing astronomers. Let me enjoy a little the sublime comforting sight of the sky, and end my letter. I am, yours.

(To be continued.)



## MISERY IN LIFE NOT MORE PREVALENT THAN HAPPINESS.

*(From Variety.)*

**T**HE various complaints of mankind would seem at first sight to confirm an opinion, which has often prevailed, "that in the course of human life, there is more misery than happiness." But having never subscribed to this opinion myself, so I shall endeavour to convince my readers, that it is erroneous, and that if happiness does not absolutely exceed misery in the world, yet at least the portion of each is nearly equal. Let us first consider by whom this doctrine is chiefly advanced; and we shall find it to be by those, who have communicated their discontented thoughts in writing to the public; for in conversation, few men wish to represent themselves less happy than they are. It is, therefore, to the class of authors, that we must trace this melancholy observation: and I will allow, that if any profession be more miserable than another, it is that of authorship, from the poor drudge who writes a paragraph in a garret, to that great, and rich, and royal author, who declared that "Increase of wisdom was increase of sorrow." For the man who has time and abilities to write, has also time and abilities to think.

The idle speculatist, whether groaning under the pressure of poverty, or gasping on the pinnacle of affluence, will occasionally be led to feel the emptiness of all human enjoyments, and complain, with Solomon, that "all is vanity." He will look back on attempts, in which he has failed, with vexation, and on those, in which he has succeeded, with contempt, at their little worth: he will look forward, with chilling fear, at future hopes, and shrink from undertakings, accompanied with hazard. Yet, amidst the disgust of retrospection, and the gloom of hopeless prospects, there will be always something to solicit his present attention, some trifling engagement, or some frivolous avocation, that may enable him at least to enjoy the present moment: and if he seriously reflect upon his feelings, he will perceive, that he is very seldom, indeed, unhappy at what has happened to him, but rather at the dread of what may happen. The spectator has observed, that "were a man's sorrows and disquietudes to be summed up at the end of his life, it would generally be found, that he had suffered more from the apprehensions of such evils as had never happened, than from those evils that had really befallen him;" and he adds, that "of those evils which had really befallen him, many have been more painful in the prospect, than by their actual pressure." This observation holds good through all the stages and conditions of life, whether the evils be real or imaginary, whether they proceed from mental or corporeal affections. I do not pretend to assert, that there is no evil in bodily pain: but whoever has experienced much of it, must confess, that it is never continual or unabating. The great dispenser both of good and evil, has so formed our bodies, that the most excruciating agonies have moments of remission: and the pains of the gout, the stone, or of child-birth, are frequently relieved by natural intervals of mitigation, without the assistance of laudanum, which never fails to give temporary ease from pain: and when the body is again restored to health, and freed from torture, to look back on past sufferings is one of the greatest sources of human enjoyment. I am acquainted with a gentleman, who, amidst ample possessions, having little to excite his hopes or fears, is occasionally apt to become listless and dissatisfied with life, till a severe fit of the gout reminds him of his happiness, an ardent sense of which he most gratefully expresses at the termination of every paroxysm. Thus it is with the mind also. From whatever source our misery proceeds, it is never without alleviation, if we will admit it.

'Tis not the actual existence of present calamity, but the anticipation of its consequences, that afflicts and tortures us. The loss of a friend presents us with

a view of solitude and privation of his future conversation, in which we might never have again delighted. The loss of a child puts a period to hopes, which might never have been realized, had the child survived. The man, to whom constant occupation is not necessary to supply his daily food, or to promote his ambitious views, will sometimes be depressed by the employment of his mental faculties. He will look forward with dejection, to events which may never happen, and shrink from future evils, which he may never have to encounter: while the trifling bustle and engagements, which belong to each succeeding day, will interest his feelings, and afford him happiness, if he will suffer himself to be diverted by them; but when he directs his thoughts to distant years, he fancies he shall be miserable, and lose his relish for the joys he now possesses; he forgets that fresh objects (equally frivolous perhaps with those that now engross him) will have their power to charm. The mind of man accommodates itself to every situation: and as one, who at the first entrance into a hot house, feels a suffocating heat, which gradually becomes only a comfortable warmth; so there is no change of life, no reverse of fortune, and no loss of friends or connexions, that time and habit will not reconcile. We grieve now, lest we should have cause to grieve hereafter, and are unhappy, through fear of really becoming so. We see the approaching evil, but are blind to the obstacles that may prevent its ever reaching us: and while we fix our eyes on the mountain of calamity, we forget that possibly our destined road may lie in the valley of peace, which surrounds its base; or that perhaps, we may sink into the river of death, which flows at its foot, and sometimes kindly snatches us from the painful labour of struggling with insuperable difficulties. After all, there is one source of consolation, which should never be overlooked, viz. That we are often mistaken in our judgment of what is good or evil. Thus the widow Hopeless, whose husband died insolvent, leaving her with six small children, in a state of dependence on the bounty of her friends, has lived to see those children each settled in the world in affluence, and has repaid her benefactors the obligations she received.

There is, perhaps, no source of mental anxiety and pain, more common or more poignant, than that of providing for a numerous offspring. What agony can equal that of an unsuccessfully industrious man, who, by his failure, dreads the utter ruin of the fortune of his family? imagination paints his children beggars, and himself advanced in years, no longer able to support them. But let him not despair: let him look round, and he will find numerous families, like that of widow Hopeless, who have risen to affluence and power, from circumstances the most unpromising; at the same time that he will see the single heirs of great paternal riches, reduced to sudden or to gradual poverty. But who can assert, that affluence or power will actually secure felicity to their possessors? or that by entailing wealth, he can entail happiness on his posterity? wealth too often is the cause of leisure, and he who is not employed, will be most wretched. The man of business has the fairest chance for happiness. The servant is oftener happy than his master: and those who have been nursed in the enfeebling lap of indolence and ease, envy the lot of the poor labouring hind. The felicity of shepherds has been the constant theme of poets. What idle man does not envy the industrious cottager, and feel the force of an old song, beginning nearly in these words:

“ Strong Labour gets up at the first morning dawn,  
 “ And stoutly steps over the dew spangled lawn;  
 “ For with him goes Health from a cottage of thatch,  
 “ Where never physician had lifted the latch.”

Children frequently owe their misfortunes to the too provident ambition of their parents. Thus, because our own times have given an example of two sons of a mere country curate, having risen to the highest honours in the law and

church, every fond father hopes to see his son equally successful. Rather let him sow and cherish the seeds of humility, content, economy, and obedience to superiors, than plant the dangerous slips of ambition, or graft on their tender minds, the hope of greatly augmenting riches. By such conduct he will render his children more useful members of society, and infinitely happier in themselves. We are seduced by wishes, which we have no right to encourage, and are miserable at the failure of hopes, built on bad foundations. Let us, then, rather enjoy our present happiness, undisturbed by what may or may not befall us in a future distant period—a sentiment so well expressed by Horace, that I cannot resist the temptation of quoting it as a conclusion:

*"Carpe diem, quam minimum credula postero."*

## ESSAY ON THE NATURE OF THE DIVINITY,

[From the same.]

THE subject I have chosen for this essay, is of so sacred a nature, that I feel an awful tremor at my own presumption while I write, and am at a loss to describe the reverence with which I think upon it. I have the authority of my great predecessor, the Spectator, for occasionally blending with trivial topics, essays on the most exalted subjects; and am led to the choice I have now made, by a perusal of No. 531, in that matchless collection. It is there observed, and confirmed by the opinion of Mr. Locke, that we form our ideas of the Supreme Being, by taking whatever we deem excellent in our own nature, and adding to it the idea of infinity. Thus we know that "we exist in place and time. The Divine Being fills all space, and inhabits eternity. We are possessed of a little power and a little knowledge. The Divine Being is Almighty and Omniscient. In short, by adding infinity to any kind of perfection we enjoy, and by joining all these different kinds of perfections in One Being, we form our idea, of the great Sovereign of Nature." But he does not reflect, that of infinity we have no idea. We often use words without meaning: and this is the case with almost every attribute we have annexed to the Deity: for example, Eternal and Omnipotent can only mean of long duration and very powerful. No man thinks of eternity, but by the help of adding certain periods of time together, without considering that time can never be the measure of eternity: for if we multiply a million of years, by a million of years, ten thousand times together, we shall be as wide of any comparative knowledge of eternity, as if we had rested at the first unit; since millions of years, deducted from eternity, cannot make it shorter by a single second. Indeed, to talk of such a deduction, is an absurdity and contradiction in language, like that we use in saying, for ever and ever, as if eternity could be doubled. Therefore, of the divine attribute Eternal, we have really no other idea, but that of a long duration of existence; the period of which, is to us unintelligible and incomprehensible.

In like manner, Omnipotence cannot be conceived by man, but under certain limitations and restrictions. We know that two and two make four, and cannot allow that any degree of power, with which we are at present acquainted, could make it otherwise. Yet a man would be deemed impious, who should deny this power in Omnipotence, although the acknowledgment of it, is contradictory to common sense.

In the same imperfect manner do we speak of all the other attributes. We talk of perfect justice and perfect mercy, without considering that they cannot exist together; for mercy can never be exercised but at the expense of rigid justice. How opposite to the true meaning of words are indignation, anger, and displeasure, when applied to a being unchangeably and supremely perfect in love, in goodness,

and in happiness. It appears to me, therefore, that we are guilty of folly, if not of impiety, in affixing attributes to that Being, whose nature and properties are not to be comprehended by human reason: and indeed, the consequence of forming a judgment, on so mysterious a subject, has been, that men have not only attributed to God, their own excellencies and virtues, but even their passions, vices, and irregularities. The savage sees in the being, which he worships, vengeance and terror, with all the fiery passions that agitate his own ungovernable soul. The Turk, whose greatest mental enjoyment consists in rest from thoughts and cares, conceives that the great Alla is supremely happy in everlasting quiet. The brachman, whose steady contemplation is sometimes fixed for years on the same object, and who subdues and stifles all the finer feelings of humanity, by habits of abstrusest thought; supposes that the Deity is absorbed in contemplation of those attributes, which are so far beyond the comprehension of the most enlightened human intelligence.

The wisest of the ancients have not hesitated to worship as gods, every human passion, whether good or evil; and paid their adoration to a god of wine, a god of love, a god of war, and fifty others of the like kind: nor did they stop here; for having endued their gods with passions like themselves, they gave them wives, and sons, and daughters, with all the relations which most intimately connect mortals to each other; deducing genealogies from ancient records, in which they mistook figurative expressions, and allegorical allusions, for literal descriptions and matter of fact. Such has been the absurdity of all ages, when speaking of what is so infinitely beyond all human scrutiny. The more a wise man contemplates the great Creator of all things, the more is he conscious of his own insignificance and inability, to think rationally on so incomprehensible a subject. And here my readers will thank me, for transcribing a beautiful passage from a living author, who speaks thus reverently of the all-wise, and all-powerful Divinity: "But of him, the great first cause! the principle of all principles! of him, from whom the whole universe, and all that it contains, derive their principles; what shall we say, or how speak with propriety? So weak, so incompetent, are we, that we are lost in the contemplation of his nature, and hardly know how to discourse of him with tolerable sense, or without absurdity, and danger of impiety and profanation."

The omnipresence, or ubiquity of the Deity, though involved in much difficulty, has been more happily illustrated, and is better understood than any other attribute. We see in all the works of nature, something that brings conviction of the influence which produces and sustains. We see in plants, a power of vegetation which acts with uniformity, although we know not how. In the animal world, whether we survey the production, the growth, the motions, or that instinctive love of happiness, by which every individual seems actuated; we are at a glance convinced that there is something more than matter operating in them. But when we reflect on man—when we feel that internal satisfaction or disgust at what appears good or evil in our natures—we cannot deny, that there is something besides ourselves condemning or applauding all our thoughts and actions. In short, whichever way we turn our eyes, we see an influence beyond our comprehension, and perceive effects, although the cause remains invisible; yet knowing that there can be no effect without a cause, it must be GOD; who,

———"Chang'd thro' all, and yet in all the same,  
 "Great in the earth, as in th' æth'ial frame;  
 "Warms in the sun, refreshes in the breeze,  
 "Glow's in the stars, and blossoms in the trees;  
 "Lives thro' all life, extends thro' all extent,  
 "Spreads undivided, operates unspent;



"Breathes in our soul; informs our mortal part,  
"As full, as perfect, in a hair, as heart."

Let us not then attempt to describe what we cannot comprehend, or give names, and attributes, and qualities of our own, which degrade the Great Creator. Let us always speak and even think with the utmost reverence of a name, which, among the Gentoo Indians, is never mentioned but in a whisper; for none of the most holy amongst the priests, would presume to pronounce aloud, the mystic name of the Most Highest; while we, who boast a more genuine religion, profane it in the streets, on the most trivial occasions. Rather let us with gratitude acknowledge all his benefits, without presuming to limit his influence or favour to any particular sect, or opinion: We are told in a book of the highest antiquity, that "to do justice, to love mercy, and to walk humbly before God, are the things most acceptable in his sight."

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#### REMARKS ON CHESTERFIELD'S LETTERS.

*—Vis recte vivere? quis non?  
Si virtus hoc una potest dare, fortis omnis  
Hoc age deliciis. Virtutem verba putas, ut  
Luceam ligna?*

HOR.

**I**T is the duty of an honest writer to watch over the interests of morality—to invite to virtue—to denounce censure and ridicule against vice, folly, and affectation, as far as the influence of his writings extends. Errors, however aged—customs, inimical to propriety, however protected by fashion—systems of study, and theories of sentiment, which lead to false taste, or entangle the young mind in moral perplexities, ought to be pursued and exposed.

That the letters of a noble lord in England should have had in this country the currency and eclat which they possess, is one of the strongest evidences furnished by the present age, of its folly and corruption. Liberality of opinions is a high proof of an exalted mind: but there is great danger, in ethics, as well as in government, that liberality, like liberty, when not steadily controlled, will end in licentiousness. Whatever is repugnant to the broad notorious maxims of justice, honour and honesty, however connected with policy, finished with grace, or interwoven with specious sentiments, ought to be turned from with a due sense of its malignity.

In an enlightened period of the world's history, it was to be expected, that the errors of superstition should have been defeated by liberal opinions. But it was not to have been looked for, that a day should so soon arrive, when an attack would be directly made on the common principles of honesty, which preserve the beautiful order of human intercourse; and when, under a theory of politeness, would be introduced a system at professed variance with our morality. True it is, that the habits and customs, which seem most to originate in the moral sense, appear in different nations surprisingly repugnant to each other; that our ideas of what is right, seem sometimes tinged with the hue of the climate where they may prevail:—but in all this variety, a conformity to that, which is allowed and established in any country, to be true, honest, and just, is the test of moral character—and a departure from this national standard, a debasement. Of this lord Chesterfield seems to have been conscious—but the temptation overpowered his abhorrence to disgrace, or he thought the times would relish his dishonest precepts. He imagined, that as ripeness is next to putrefaction, refinement was near corruption; and that the same people who could be polite, would not flatter at indecorum and dishonesty.

His letters to his son were either designed by him for publication, or for the exclusive enjoyment of master Stanhope. Under either intention, they are reprehensible. If his letters were intended for his son, he has incurred the lasting stain of having exhibited to the youth, whose mind he had to form, a scheme of polite principles repugnant to morality, and too treacherous for even robbers—of having recommended, nay, enforced them by the weight of parental lures and authority—of having made the pursuit of what is base even among blacklegs, the test of obedience—and of endearing vice under the name of duty. In order to make so black a system more plausible in all its parts, he introduces whatever blandishment can captivate the taste, and inflame the fancy, of his pupil. To be perfectly odious, he submits to appear as pander to the illicit amours of a boy—and that boy a son! In making his son a voluptuary, he has both misapplied and tarnished the name and doctrines of the epicurean school. Where old courtiers leave off, with almost an oblivion of the early feelings of honesty, he makes his young politician begin; and as there is in the young bosom an aversion to duplicity, he recommends the sacrifice of this native repugnance, by the most fascinating appeals to the ambition of the youth. To make him a courtier, he first makes him dishonest. Waving all the lucky chances of honest play, in order to ensure the game, like a gambler he obliges him to harden himself in the cheats of a veteran of the die. Those accidents of promotion, which the vicissitudes of time and place produce, are too mean a delay for him. The gradual progression of opening merit—when known, acknowledged—and, when aided by connexion, rewarded as soon as manifested, was a policy too low for his soaring taste:—this species of ambition he left to them who deemed honour alone greatness—deceit and treachery disgrace. The

Summum crede nefas—animam preferre pudori,  
Et propter vitam, vivendi perdere causas,—

of Juvenal, was a misfortune and ignominy for them alone to lament, who could feel its truth. Had his volumes from the first been destined for publication, and never been sent to his son, he had been more excusable. In large enlightened cities there is a sort of standard or assay, formed by associated men of letters, by which it is easy to try novelty of opinions: and no theory can, for any long time, withstand the current of united repugnance and exposure. Little weight has an absurd or wicked system, when produced in Paris or London—scarcely does it forsake the press. It will find a few supporters. The arts of printers will disseminate the work in places where its test, public opinion, cannot accompany it—it may be read in the country; and if there are colonies at a distance, where the vibrations and operation of public opinion can be but feebly felt, such a book will there find admission, and, if as artful as these letters, may be relished.

In England, particularly in the metropolis, these letters are rarely found in gentlemen's libraries. Public opinion bore hard against their immoralities: and to their French, or rather Italian subtilties, the spirit of English manners, sometimes apparently dull, but always marked by an open manliness of deportment, was inveterately opposed. The democracy, which mingles its hardy features in the English government, rendered the system of the earl's arts of address, politician graces, and management, a ridiculous piece of quakery, more resembling the flimsy flirtations of a French hair-dresser in London, than the interesting simplicity, yet genuine address, of a Gracchus of a house of commons.

This book was brought to America at a time when the title, which glitters in the front, actually had its weight, and dazzled many a young man into error. In London, this little circumstance would not weigh a feather in the scale of criticism; of this Bub Dodington's diary is proof. The literary government is a democracy. Numerous friends would compliment the noble personage so far as

to buy his work: but the public take the tune from that chorus of the republic of letters, which establishes, saves, or damns. Among the causes which gave circulation and zest to his lordship's letters, was our natural, but lamentable rage for imitation. We caught at lessons of fashion, with an avidity common to provincials; and devoured with an undistinguishing appetite, whatever we hoped might assimilate us with Europe. There is a vivacity in the Americans which leads to this; and in these letters is a sprightly elegance which hit the national taste. To copy from a polite man, is both natural and proper. To learn lessons from him, who in various courts had received (according to his own tale) the palm of the graces, was to be expected from the Americans. They eagerly perused the page, which was to teach the art of pleasing: and the liberal opinions, that we so often recognize in this work, could not be unpleasant to the voluptuary. I will not assert, that the young men educated at Philadelphia, Princeton, Williamsburg, Boston or Washington, and we hope yet warm from Hutcheson's ethics, are pleased, when they find, from this noble work, that sensual pleasure is both proper and polite: nor that it will be with rapture that those who have just read Cicero's offices [letters to his son, on his travels in Greece,] discover, that the debauching of a friend's wife is safe, convenient, and justifiable: but I may safely think, that such of these young men, as wish to find authority for such conduct, will be infinitely gratified in the perusal of these letters.

The only pieces, which I have met with, professedly designed to counteract the tendency of lord Chesterfield's doctrines, are those written by Mr. Pratt, some of whose works appear under the signature of Courtney Melmoth. The pupil of pleasure, written by this gentleman, about twelve years since, made its appearance to shew the misery and infamy of pursuing such abominable doctrines. Unfortunately, the execution of this design, which was worthy his very liberal, humane, and enlightened mind, fell short of his intentions. Instead of writing down the system of the gallant old earl, he actually gave a body and substance to what was before mere dead letter and abstract theory. It incorporated an evil spirit, and like Ithuriel's spear in Milton, converted the more obscure, inert venom of a toad, into the dangerous activity of a devil. Conscious of the inadequateness of this work, and seeing that his pupil of pleasure was in fact but the unintentional pilot of his lordship's chart, he wrote another novel, called the Tutor of truth, in which he has more happily expressed his meaning, and attained his laudable object—the ridicule and exposure of a reprehensible system, and the successful recommendation of that species of politeness at once attainable by the honest and beautiful in the most graceful degree.

Were this paper intended to be a review of these well-known letters, critical justice would demand an acknowledgment of that masterly acquaintance with the human heart, so discernible in his lordship's letters. Of his learning, as a subject of admiration, his own vanity itself was silent. Superficial as was his erudition, and shallow as was his political knowledge, he managed so artfully with each, as to impose on the weak, and excite the admiration often of the good.

The adoption of his doctrines in America will be limited. His bad maxims are, however, more often than the good, ingrafted into practice. It is more easy to deceive, than to guard against deception: and with much more ease do we make use of the low prejudices, ignorance, and passions of others, than subdue our own.

These doctrines, if any where applicable, ought to be confined to the verge of a court. Their adoption in our sylvan scenes, is both inimical to virtue, and often produce the most ridiculous appearances. The affectation of what a raw lad, just from school, imagines to be graceful, often betrays him into the most ludicrous distortion of manners.

*Easton, Maryland, July, 1790.*

## REMARKS ON THE CONSTRUCTION OF THE HEAVENS.

By William Herschell, L. L. D. F. R. S.—*Phil. Trans. Royal Soc. London,*  
for 1789.

THE method I have taken of analyzing the heavens, if I may so express myself, is perhaps the only one by which we can arrive at a knowledge of their construction. In the prosecution of so extensive an undertaking, it may well be supposed, that many things must have been suggested, by the great variety in the order, the size, and the compression of the stars, as they presented themselves to my view, which it will not be improper to communicate.

To begin our investigation according to some order, let us depart, from the objects immediately around us, to the most remote that our telescopes, of the greatest power to penetrate into space, can reach. We shall touch but slightly on things that have already been remarked.

From the earth, considered as a planet, and the moon as its satellite, we pass through the region of the rest of the planets, and their satellites. The similarity between all these bodies is sufficiently striking, to allow us to comprehend them under one general definition of bodies, not luminous in themselves, revolving round the sun. The great diminution of light, when reflected from such bodies, especially when they are also at a great distance from the light which illuminates them, precludes all possibility of following them a great way into space. But if we did know, that light diminishes as the squares of the distances increase, and that moreover in every reflexion a very considerable part is entirely lost, the motion of comets, whereby the space, through which they run, is measured out to us, while on their return from the sun we see them gradually disappear as they advance towards their aphelia, would be sufficient to convince us, that bodies, shining only with borrowed light, can never be seen at any very great distance. This consideration brings us back to the sun, as a resplendent fountain of light, whilst it establishes at the same time beyond a doubt, that every star must likewise be a sun, shining by its own native brightness. Here then we come to the more capital parts of the great construction.

These suns, every one of which is probably of as much consequence to a system of planets, satellites, and comets, as our own sun, are now to be considered, in their turn, as the minute parts of a proportionally greater whole. I need not repeat, that by my analysis it appears, that the heavens consist of regions where suns are gathered into separate systems; and that the catalogues I have given comprehend a list of such systems. But may we not hope, that our knowledge will not stop short at the bare enumeration of phenomena capable of giving us so much instruction? why should we be less inquisitive, than the natural philosopher, who sometimes, even from an inconsiderable number of specimens of a plant, or an animal, is enabled to present us with the history of its rise, progress, and decay? Let us then compare together, and class some of these numerous sidereal groups, that we may trace the operations of natural causes as far as we can perceive their agency. The most simple form, in which we can view a sidereal system, is that of being globular. This also, very favourably to our design, is that which has presented itself most frequently, and of which I have given the greatest collection, in my catalogue of nebulae.

But, first of all, it will be necessary to explain what is our idea of a cluster of stars, and by what means we have obtained it. For an instance, I shall take the phenomenon which presents itself in many clusters. It is that of a number of lucid spots, of equal lustre, scattered over a circular space, in such a manner as to appear gradually more compressed towards the middle; and which compression, in the clusters to which I allude, is generally carried so far, as, by imperceptible degrees, to end in a luminous centre, of a resolvable blaze of light.

(To be continued.)



*Curious particulars discovered by the microscope.—Concluded from P. 41.*

SOME suppose that wine contains animalcules. In compliance with the suggestion of a very ingenious philosopher, I prevailed on the exhibiter, whose accuracy, from his constant practice in conducting experiments, might be depended on, to subject some claret wine, to the action of the microscope. I had previously mentioned my suspicions that there were no animalcules in any wine, unless when tending to the acetous fermentation: but I supposed, that if any species contained these, we could most readily find them in the weakest, as in claret. A drop of this being examined, showed no bodies whatever bearing resemblance to animals: and from these experiments we may modestly infer, that claret, taken in moderation, may be drunk by women and men of all ranks, without the smallest dread of being hurt or bitten by animalcules. Were this even the case with other wines, which, considering that all spiritous liquors kill animalcules, is very improbable, the juice of the stomach or secretio gastrica, would be quite sufficient to do the business, as they would in a very short space be reduced to a jelly by it.

A single hair of the exhibiter's head was magnified by a middle-sized lens to the bigness of a walking cane, and appeared tubular, composed of one tube being transparent in the middle, and dark at the edges.

That of a young negro appeared with the same lens opaque throughout, retaining the natural curve, and seemed only about one half of the diameter of his master's.

We next examined another dead animal substance, a species of scárabæus, or the diamond beetle, brought from Peru, which, I believe, is the phosphoric insect that was sent from dr. Zona, first physician to the king of Spain, to the royal society, and which appears to have been the only light used by the Indians in that quarter of the globe during the night, before the Spaniards arrived among them.

It serves for a light only when alive, and then is highly phosphoric. To the naked eye, it has a shining appearance, of a greenish cast.

This we did not examine with the large microscope: but when a small convex lens was applied with the finger near it, the natural colours of light green, sparkling with bright red, golden, and silvery spots, were displayed in high perfection; and without exaggeration, it appeared one of the most beautiful objects in nature.

A living louse was magnified to the size of many men: and at particular times (when the light was most vivid,) we saw, in the most distinct manner, the contractions of the heart, which was placed near the head, pushing the blood down towards the tail.

The heart appeared about the size of a man's two hands closed: and the motion of it was like that of the hands alternately opened and shut upon the tips of the fingers, representing a moveable axis.

As the operation of bleeding is a very nice one, and therefore to be done with a nice instrument, I examined different lancets which seemed suitable to perform with.

The cutting portion was magnified to the size of a man's waist terminating nearly in a point.

In three of these there was no roughness or rust discernible; but in the fourth there appeared a considerable gash and roughness, not distinguishable by the naked eye; so that pain and ulceration, sometimes consequent to the use of these seemingly good instruments, may be prevented by an attentive previous examination with the microscope.

In the Encyclopædia, p. 5592d, it is alleged, that animalcules are to be found in spittle, brandy, and wine: but this assertion we would be inclined to regard as

an error; for, with the aid of the above instrument, on repeated trials, not a single one could be discovered in the two first.

We would be inclined to ascribe this erroneous representation, either to a heated imagination, in a prejudiced person who made the experiment, or to some fault in the instrument; because the glass we used enlarges minute objects to such magnitude, that I believe if any thing of that sort did exist in these transparent fluids, it must of necessity be rendered evident, when the glass is properly adjusted: there being, in my opinion, a fixed point of size for animal life.

The assertion is, I believe, given on the authority of Mr. Gray, one of the best writers on the microscope, who published it in the philosophical transactions: but from some of his descriptions, I am inclined to think, that his largest glasses did not possess so highly magnifying powers as the above instrument.

The circumstance of the animals uniformly dropping to the bottom of the sheet, (or getting to the top of the liquor,) after a certain space of time had elapsed, and not renewing their motions; the various figures, and very different movements of these animalcules, and their not being distinguishable in the milk, saliva, and different ardent spirits, are, I humbly presume, certain criterions, from which we may be allowed to infer, that there was no microscopical deception in these trials, as might be readily suspected when such strange phenomena are exhibited.

Every one who lays before the public, in a candid manner, new facts relative to natural history, offers an acceptable present to a numerous community, and contributes to the improvement of a science, in which we are still much in the dark: and as the justly celebrated and great Linnæus has well expressed it, at the end of his system of nature, "*Omnia quæ scimus sunt pars minima eorum quæ nescimus.*" All that we already know is but an atom, compared to what we do not know.

This may be more applicable to the more minute component parts of this globe, as the microscope discloses a wide field of objects entirely new, and transports one, as it were, into a new world.

Linnæus, in *Amanitates academicæ*, vol. iii. p. 333. and vol. v. p. 95. has ascribed itch to animals, which he has named *acari sirones*: and he has gone so far as to assert, that these have eight feet, and several bristles on their backs.

To ascertain, if possible, whether these were the cause of the disorder, I first tried matter carried on a lancet in a phial from the patient's lodging to the instrument, but could discover none in this portion.

By the friendly assistance of an eminent physician, and truly philosophical spirit, shown by his willingness to prosecute experiments that might be useful to mankind, I procured the loan of an itch patient.

I carried him with me into the room where the microscope was.

With the point of a lancet I put some of the fluid matter from the itchy pustules on a small clear piece of glass, and exposed it to the microscopic ray.

In two trials of this kind, I was able to distinguish a number of small oblong bodies, somewhat like animalcules: but these were without perceptible movement, perfectly torpid.

From finding no animalcules in these trials, I am induced to infer, that either the representations of Linnæus, Bonomo, Rafon, Von Rosenstein, August Hauptman Zwiell, Dr. Mead, Sir John Pringle, a learned and ingenious author in a late London medical journal, &c. are microscopical deceptions, or that the animals, the cause of this disorder, were not seen in my experiments from three different causes—

First, either the inflammation and suppuration in the skin killing the animalcules, the primary cause of the disease; or, secondly, the cold air, and almost instantaneous coagulation of the matter depriving them of motion, (benumbing

their little bodies,) ; or thirdly, my mistaking the seat of the little boars, they travelling perhaps only along the little hollows, or furrows in the skin, appears sufficient to have prevented their being discovered.

Upon the whole, however, though formerly confident (from the assertions of so many respectable authors,) of their existence, I am now extremely doubtful of its reality.

I am inclined to think, that the experiment can be successfully executed only in a room, the air of which is heated to a certain degree in the thermometer : but this I will not pretend to point out.

From the repeated solicitations of my friends, some of whom are good judges of the subject, and who assure me, that the hints contained in this short essay are not to be found in any publications whatever, I have been urged to offer it to public inspection.

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## REVOLUTIONS OF ENGLISH LITERATURE.

*Translated from the Italian of signor Carlo Denina. Continued from page 40.*

### *The golden age.*

THE reign of queen Anne, then, about the beginning of which Dryden died, ought to be considered as the golden age of English literature. Then flourished Congreve, equal in comedy to Johnson and Dryden ; and Gay, whose fables are thought to be nowise inferior to those of Phædrus and Fontaine. Then Philips and Pope distinguished themselves in pastoral, though in a different manner : and the latter, who is undoubtedly the most judicious and elegant, perhaps the most nervous and sublime, poet that ever England produced, was no less successful in satiric, mock-heroic, and didactic poetry. Addison was an elegant prose-writer—and, in criticism, by no means inferior to Pope. His essays, in the *Spectator*, have been particularly admired : and his dramatic writings do more honour to the national taste, than those of Shakespeare. Swift was an accurate critic, an elegant prose-writer, and an agreeable lyric ; though his wit was too luxuriant—a fault for which Cowley, likewise, was very remarkable.

Atterbury, Tillotson, Sherlock, Sharpe, Barrow, and many others, at different periods, distinguished themselves in the pulpit, equally with Bossuet, Bourdaloue, Massillon, and Arnauld. Philosophy and politics were handled by many great men, particularly by lord Bolingbroke.

England was still inferior in history alone. The earl of Clarendon, indeed, wrote a celebrated history of the civil wars : but the most of those that are read, even that of England itself, are translations from other languages.

It is observable, here, that Addison, Pope, Bolingbroke, Middleton, McLaurin, and many other authors, equally famous, lived till towards the middle of the present century. Nay England can still boast of a Mason, a Gray, a Warburton, and other writers in prose, as well as verse, equally ingenious, learned, and elegant. Thus has the state of letters been nearly the same in England for these hundred and fifty years, although some characteristic difference may have been observed, and perhaps every thirty or forty years some variation in style. I shall therefore enquire into the causes why that nation has been hitherto exempted from those corruptions which so soon appear every where else, and of course, point out the peculiar qualities of the English literature ; since the same reasons which distinguish it from that of other nations, likewise concur, in my opinion, to render its vigour more permanent.

*Why literature retained its vigour longer in England, than in other countries.*

England is equally remarkable for imitation and original composition. It

has been repeatedly said, indeed, that the English writers, particularly the poets, are generally indebted to their own imagination; yet it is certain, that even the most celebrated have often borrowed from those of other nations. I shall omit Milton, to avoid entering into the famous accusation raised against him by Lauder, who pretended, that besides imitating Homer and Virgil, he stole a great deal from the Sarcotis of father Massenius, and the *Adamus Exul* of Grotius. It is, remarkable, however, and to their honour I speak it, that even Dryden, Pope, and Swift, poets equally eminent with Milton, in their respective walks, not only laid down the ancients for their models, but were always proud to acknowledge themselves imitators. Dryden generally prefixed his author's name, as Ovid or Virgil, Boccace or Chaucer: and Pope not only entitled many of his satires, epistles in imitation of Horace, but when he had composed the *Dunciad*, a mock-heroic poem, in a taste entirely new, he intreated a friend to mention, in a subsequent edition, such passages as had been occasionally taken from the ancients. It must be confessed, indeed, that Pope made no great use of these in his essay on man: yet this is nothing more than a verification of the system of Leibnitz, as Lucretius's poem is of that of Epicurus.

*Character of the English writers.*

Again, if we consider the English poets separately, we shall find reason to conclude, that those pieces, which are most remarkably fraught with the beauties of poetry, and universally admired, are chiefly imitations of the ancients; and likewise that their original pieces have been often severely censured; in which respect, it is, that the judicious Addison was obliged to confess, that the taste of most of the English poets, as well as readers, is extremely gothic. We have already observed, that the principal defects of Shakespeare proceeded from his neglect, or rather ignorance, of the ancient dramatists, his wanton indulgence of an exuberant fancy, and the genius of the times. In one particular, however, England has surpassed all the modern nations, with little, if any, assistance from the ancient masters. This is called by Dryden, and after him by Addison, the fairy way of writing, and consists in introducing ideal characters, as devils, fairies, gods, satyrs, and the like. Thus Milton is never thought so sublime, as when Satan and Beelzebub speak. A certain person, comparing the two heroic poems of this poet, has wittily observed, that "we find Milton in *Paradise lost*, and lose him in *Paradise regained*."

To form a just opinion of the English poetry, we must attend to the national disposition, since a foreigner will frequently censure what a native will highly extol. Thus Milton's allegory of sin and death, is expressly condemned by Voltaire and Racine: yet the celebrated Atterbury esteemed that the most beautiful part of the poem, and maintained, that there is nothing in Homer to compare with it for grandeur and invention, for vivacity and beauty of colouring. Racine greatly disapproved likewise of his battle of the angels, which Addison so highly extols. Perhaps, indeed, a prepossession in favour of their poet may deceive the English into an implicit admiration of every thing he writes: and I have observed, that they are by no means unanimous or uniform in praising those singular strokes, which they sometimes so greatly admire.

*Advantages which the English enjoy from their constitution.*

The form of the English government has undoubtedly a very considerable influence upon their literature. Neither Greece nor Rome, according to abbé Yart, ever afforded so extensive a field for the ode, as England for these two centuries\*. "The flourishing reign of queen Elizabeth," says he, "the

NOTE.

\* Discours préliminaire sur l'ode, tom. 3.



tragic death of the queen of Scots, the three crowns united upon the head of James the first, the fanaticism which overturned the throne of a great king, and put him to death upon a scaffold, the odious, but brilliant interregnum of the usurper, the restoration of a lawful king, the general and excessive jubilee that attended it, the factions and civil wars which soon after broke out, might fill all the muses with enthusiasm." Indeed a poet, by the liberty he has of representing things in what light he pleases, has many opportunities of distinguishing himself upon every subject. Thus Waller, setting aside the justice of the cause, and considering the actions of Cromwell only in one point of view, composed an ode in his praise, by no means inferior to that which he and Cowley afterwards wrote against the same Cromwell, upon the restoration of Charles II.

But if the frequency of interesting events in Great Britain afford an extensive field for panegyric as well as satire, the political system of that nation is equally productive of subjects for civil oratory. The important affairs which are determined by vote in the two houses of parliament, not only give the members an opportunity, but even lay them under a necessity, of exercising their eloquence, either to support the interests of a party, or the honour and good of the state: and the present example of a great minister shows that England can give birth to a Crassus, a Hortensius, a Cicero. English oratory, however, has not hitherto attained the same energy and grandeur with that of Rome and other nations. The uniform tone of voice which their orators invariably preserve, without the smallest gesture, obliges them to avoid many rhetorical figures, which, unaccompanied with action, would be frigid and unavailing. Pulpit oratory is in the same condition. The clergy deliver their sermons with their papers before them, without passion, motionless as a notary reading an instrument, and their discourses, like philosophical exhortations, are calculated rather to convince the understanding than affect the heart. Hence it is, that in England those sermons are styled eloquent, which contain strong and conclusive arguments, as those of Sherlock, Tillotson, and Barrow, or which are elegantly expressed, as those of Atterbury. But if the English orators have not attained the eloquence and sublimity of foreigners, neither are they in danger of falling into those corruptions which in other nations, arise from the abuse of figure and declamation.

(To be continued.)

## OF THE ARTIFICES OF ANIMALS.

*From Smellie's philosophy of natural history. Continued from page 53.*

THE fox has, in all ages and nations, been celebrated for craftiness and address. Acute and circumpect, sagacious and prudent, he diversifies his conduct, and always reserves some art for unforeseen accidents. Tho' nimbler than the wolf, he trusts not entirely to the swiftness of his course. He knows how to ensure safety, by providing himself with an asylum, to which he retires when danger appears. He is not a vagabond, but lives in a settled habitation, and in a domestic state. The choice of situation, the art of making and rendering a house commodious, and of concealing the avenues which lead to it, imply a superior degree of sentiment and reflexion. The fox possesses these qualities, and employs them with dexterity and advantage. He takes up his abode on the border of a wood, and in the neighbourhood of cottages. Here he listens to the crowing of the cocks and the noise of the poultry. He scents them at a distance. He chooses his time with great wisdom and discretion. He conceals both his route and design. He moves forward with caution, sometimes even trailing his body, and seldom makes a fruitless expedition. When he leaps the wall, or gets in underneath it, he ravages the court yard, puts all the fowls to death, and then retires quietly with his prey, which he either conceals under the herbage, or carries off to his kennel. In a short time, he returns for another,

which he carries off, and hides in the same manner, but in a different place. In this manner he proceeds, till the light of the sun, or some movements perceived in the house, admonish him that it is time to retire to his den.

He does much mischief to the bird catchers. Early in the morning he visits their nets and their bird lime; and carries off successively all the birds that happen to be entangled. The young hares he hunts in the plains; seizes old ones in their seats; digs out the rabbits in their warrens; finds out the nests of partridges, quails, &c. seizes the mothers on the eggs, and destroys a prodigious number of game.

Dogs of all kinds spontaneously hunt the fox. Though his odour is strong, they often prefer him to the stag or the hare. When pursued, he runs to his hole: and it is not uncommon to send in terriers to detain him till the hunters remove the earth above, and either kill or seize him alive. The most certain method, however, of destroying a fox, is to begin with shutting up the hole, to station a man with a gun near the entrance, and then search about with the dogs. When they fall in with him, he immediately makes for his hole. But when he comes up to it, he is met with a discharge from the gun. If the shot misses him, he flies off with full speed, takes a wide circuit, and returns again to the hole, where he is fired upon a second time. When he discovers the entrance is shut, he darts away straight forward, with the intention of never revisiting his former habitation. He is next pursued by the hounds, whom he seldom fails to fatigue; because, with much cunning, he passes through the thickest parts of the forest, or places of the most difficult access, where the dogs are hardly able to follow him; and, when he takes to the plains, he runs straight out, without either stopping or doubling. But the most effectual way of destroying foxes, is to lay snares, baited with live pigeons, fowls, &c.

The fox is an exceedingly voracious animal. Besides all kinds of flesh and fishes, he devours, with equal avidity, eggs, milk, cheese, fruits, and particularly grapes. He is so extremely fond of honey, that he attacks the nests of wild bees. They at first put him to flight by numberless stings; but he retires for the sole purpose of rolling himself on the ground, and of crushing the bees. He returns to the charge so often, that he obliges them to abandon the hive, which he soon uncovers, and devours both the honey and the wax. Some time before the female brings forth, she retires, and seldom leaves her hole, where she prepares a bed for her young. When she perceives that her retreat is discovered, and that her young have been disturbed, she carries them one by one, into a new habitation.

The fox sleeps in a round form, like the dog; but, when he only reposes himself, he lies on his belly with his hind-legs extended. It is in this situation, that he eyes the birds on the hedges and trees. The birds have such an antipathy against him, that they no sooner perceive him, than they send forth shrill cries to advertise their neighbours of the enemy's approach. The jays and blackbirds, in particular, follow the fox from tree to tree, sometimes two or three hundred paces, often repeating the watch-cries. The count de Buffon kept two young foxes, which, when at liberty, attacked the poultry; but, after they were chained, they never attempted to touch a single fowl. A living hen was fixed near them for whole nights; and, though destitute of victuals for many hours, in spite of hunger and of opportunity, they never forgot, that they were chained, and gave the hen no disturbance.

In Kamtschatka, the animals, called gluttons, employ a singular stratagem for killing the fallow-deer. They climb up a tree, and carry with them a quantity of that species of moss, of which the deer are very fond. When a deer approaches near the tree, the glutton throws down the moss. If the deer stops to eat the moss, the glutton instantly darts down upon its back, and, after fixing him-

self firmly between the horns, tears out its eyes, which torments the animal to such a degree, that, whether to put an end to its torments, or to get rid of its cruel enemy, it strikes its head against the trees till it falls down dead. The glutton divides the flesh of the deer into convenient portions, and conceals them in the earth to serve for future provisions. The gluttons on the river Lena kill horses in the same manner.

There are several species of rats in Kamtschatka. The most remarkable kind is called tegulchitch by the natives. These rats make neat and spacious nests under ground. They are lined with turf, and divided into different apartments, in which the rats deposit stores of provisions for supporting them during the winter. It is worthy of remark, that the rats of this country never touch the provisions laid up for the winter, except when they cannot procure nourishment any where else. These rats, like the Tartars, change their habitations. Sometimes they totally abandon Kamtschatka for several years: and their retreat greatly alarms the inhabitants, which they consider as a preface of a rainy season, and of a bad year for hunting. The return of these animals is, of course, looked upon as a good omen. Whenever they appear, the happy news is soon spread over all parts of the country. They always take their departure in the spring, when they assemble in prodigious numbers, and traverse rivers, lakes, and over arms of the sea. After they have made a long voyage, they frequently lie motionless on the shore, as if they were dead. When they recover their strength, they recommence their march. The inhabitants of Kamtschatka are very solicitous for the preservation of these animals. They never do the rats any injury: but give them every assistance when they lie weakened and extended on the ground. They generally return to Kamtschatka about the month of October; and they are sometimes met with in such prodigious numbers, that travellers are obliged to stop two hours till the whole troop passes. The track of ground they travel, in a single summer, is not less wonderful than the regularity they observe in their march, and that instinctive impulse which enables them to foresee, with certainty, the changes of times and seasons.

(To be continued.)

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### THE NEGRO EQUALLED BY FEW EUROPEANS.

*Translated from the French. Continued from page 60.*

**O**TOUROU, who saw each day my eagerness for our journey, thought of nothing but the means of diminishing its dangers. Without opening his design to any one, he quitted his home, and advanced so far into the country of our enemy, that he discovered from a high mountain, the sea-coast, and some habitations, which, by their structure, (new to him) he judged to be European. Alone, and avoiding all eyes, he examined the different paths; remarked those which, more distant from the villages, were consequently less dangerous; and, assured of the accuracy of his observations, became sufficiently instructed to serve as a faithful guide during the darkness of the nights—a time which he regarded as most propitious for our little troop to traverse the country without peril.

During his absence, which lasted eight days, we felt considerable inquietude—and, above all, myself. Much greater would have been our uneasiness, had we known the danger to which he exposed his life, or at least his liberty, by this expedition.

On his return, using equal precaution as in going, he had marched one whole night to cross a forest, which he knew to be frequented during the day by our enemies. He had proceeded so far by sun-rise, that he flattered himself, he should soon be secure from danger. He knew, that the boundaries of this forest were scarcely separated from our territories by a quarter of a league, and already

revelled in the pleasure which the recital of his discoveries would give us. Animated with this idea, he pressed forward; and, in a few minutes, he arrived so near the confines of the forest, as to distinguish the short tract of land which he had yet to pass. Judge of his terror, when he perceived the little plain, which separated him from his country, covered with a multitude of negroes, whose movements, cries, and arms, sufficiently marked the hostile designs which assembled them in this place. He remained immovable; and often has he since avowed to me, that never had any other danger so cruelly alarmed his mind. Flight was impracticable. On his left was the Senegal, whose rapid course did not leave a hope, that he could swim far enough up the stream to be out of danger. On his right, the country of the same negroes extended in the form of a crescent around our territories; and the point of the crescent, which he must gain, to avoid the enemies whom he had in front, was precisely the quarter of their country which was most inhabited. When his fear was sufficiently dissipated, to admit of reflexion, he resolved on the only expedient which seemed left him. It was, to plunge into the forest, and there to wait the return of night, which might afford him some opportunity of escaping. A new reflexion suddenly seized him. It sprang from the love of his country. The position of these negroes left no doubt that their design was against us; and that they hoped to surprise us, while the harvest, having scattered our people, seemed to promise them a more easy booty. He felt how important it was to assure himself of their designs; and he hoped, if he could gain that knowledge, he might, favoured by his swiftness of foot, reach the court of Siratik, and spread the alarm time enough for our defence. He returned towards the enemy. He chose a tree on the extremity of the forest, the highest and fullest of leaves, and soon gained the top. There he resolved to watch the operations of the enemy, and to wait either their departure or the night, which might enable him to pass through them undiscovered.

He soon perceived, that this plain was the place of general rendezvous; because, as different bodies of troops marched into it, they piled their arms in a heap, and each of them mingled with the parties already arrived, or threw himself on the earth to repose. The smoke of some fires, which he observed, confirmed the idea that they would pass the day at least in that position.

All was quiet till ten in the morning, when they suddenly rose up and formed themselves into various divisions. Their general arrived. Otourou distinguished him by his palanquin, and the escort which surrounded him. He passed successively before each division, and remained some minutes with each. After this species of review, the army directed its march towards the forest. Otourou was alarmed; but quickly regained his coolness, when he recollected the height of the tree, and the thickness of the foliage that hid him. The heat of the day, which began to be powerfully felt, had been the cause of this movement: and the negroes had scarcely gained the shade of the forest, when they dispersed, to pass away the time according to their various pleasures. The tree, which hid Otourou, was not neglected. A score of negroes hid themselves down beneath its branches; and this enabled him to hear every word of their discourse.

He learned, that they would yet remain three days in the plain, waiting for Damel their king, whom they expected to head their army in person, with a design of making an irruption into our country. Otourou was delighted to hear of this delay, and hoped he should be happy enough to elude the enemies by whom he was surrounded, and to give us the intelligence time enough to prevent a surprise.

In the situation of Otourou, the least circumstance is alarming, and accident had inevitably ruined him, but for his presence of mind. So greatly had his attention been occupied, that he did not perceive some vultures, which had es-



tablished their airy at a little distance above his head. The young ones were already strong; and the parents had departed in search of their prey. It was near mid-day, when these birds returned, and alighting near their dwelling, divided among their little family the repast which they had provided. Hitherto the spectacle rather amused Otourou: but the scene was soon changed. One of the young birds, springing from branch to branch, perceived Otourou, and instantly uttered a scream of terror. The signal spread the alarm among these animals. The young ones dispersed among the leaves, and the parents, resolved not to abandon them, darted in irregular and violent flights around the tree. It excited the astonishment of the negroes below: and Otourou soon saw more than a hundred surround his retreat, with their eyes raised upward, to discover the cause which alarmed these vultures. He felt the danger that threatened him, and his dismay was extreme, when he saw some negroes already climbing the tree. Suddenly he made an effort to divert their attention, by an unexpected sight. He seized one of the little vultures, which had placed itself within his reach, and, flinging it within his hands, precipitated it to the ground. The negroes ran to examine this object. Those, who had mounted the tree, descended. The vultures became more furious: and if these animals had joined courage to the great strength given them by nature, they would have repaid these negroes the inquietude which they caused to poor Otourou.

Mean while the cries of the birds, and noise of the negroes, drew the attention of the army on every side. They hurried to the place by hundreds, and soon by thousands. Curiosity each instant increased. But they no longer talked of climbing the tree: they spoke only of giving it to the flames. Scarcely could the trembling limbs of Otourou support him. He could only pronounce, "O God of Dumont! do not abandon me!"

Already more than a hundred hands had heaped dry branches round the trunk. Already had they lighted firebrands to kindle the flame, when Otourou (whose cool courage never forsook him but for a moment) availed himself of the superstition of these negroes, and cried out, with all the force he could give his voice, "Depart, profane wretches, and fly my fury. I am the deity (Fetiché) of this forest. I have punished these despicable birds, because they have insulted me. I will punish you also, if you disturb my repose." The thunderbolt is not swifter than the effect which these words produced. Affright was portrayed on the countenance of this silly multitude. Some took to flight: others prostrated themselves on the earth: all swore the tree had spoken to them. The priests interfered: till evening they made continual sacrifices to the pretended divinity.

When the sun was set, the negroes removed to a distance from this place, from thence become sacred: and the poor Otourou, availing himself of their religious terror, descended from the tree; crossed the little plain; and the following day threw himself into our arms.

Extreme was our joy. We overwhelmed him with embraces. We did but release him to confound him with questions. "Where have you been? Why did you go? What have you done? What has happened?" Otourou was himself in a kind of delirium. He laughed, wept, vaulted into the air, embraced us a moment; then again laughed, wept, and embraced us. "My friends," said he at length, "I have been on the point of losing you; but, thank God, behold me safe; and I have returned happier than ever. I wished to serve my friends; and heaven, to recompense me for this design, has procured me the happiness of saving my country." Our attention redoubled; and we heard with avidity the recital of his adventures. My father begged his indulgence for requesting that he would, notwithstanding his fatigue, accompany him to the court of Siratik.

As a reward for his fidelity, Siratik decorated Otourou with a chain of gold. A council was summoned, to deliberate on the means of repelling the attack.

Couriers were dispatched that night into the villages, to order all the negroes capable of service to assemble with speed on the frontiers, by which it was imagined *Damel* would penetrate into our territory. In the interim, six thousand men (who formed nearly the whole guard of *Siratik*) and all the youth of the city, received orders to march the next day to oppose the first efforts of the enemy. *Siratik*, prevented by infirmities from heading the army, conferred the command on my father, who prepared to depart with the advanced guard.

My father, in the conversations which he had held with *Dumont*, perceived how much the Europeans excelled us in the art of war: and he prevailed on *Dumont* to follow him. With respect to force, *Dumont* could not be of much service, having none of those murderous arms, which have subjected all the people of the universe to the Europeans; but he hoped that his natural sagacity would supply what art refused him.

In this general commotion, *Otourou* and I did not wish to remain inactive. We prepared to follow my father and *Dumont*. Easily will be conceived the sorrowful situation of *Amelia* and her mother. The latter saw an adored husband flying to the combat, induced rather by generosity than duty: and the motive, which armed him for the defence of a people whom she had rendered dear to him, redoubled in her the fear of losing him. The heart of the young *Amelia* was divided between a father and a lover. The preservation of either of them would be no consolation to her, for the loss of the other: and she must see them return together, or for ever renounce the consolations of love and of nature.

I will not dwell on the picture of our separation. Behold *Dumont* struggling to disengage himself from the embraces of his wife and daughter, and to conceal his sighs. I at the feet of *Amelia*, my voice suffocated with sobs—my forehead bathed with her tender tears. Tears! at once dear and cruel to my heart. *Otourou*, a silent spectator of this mournful scene. Rending situation! which could not long be endured. *Dumont*, more resolute than I, tore himself from the arms of his wife. "My wife! my child?" said he, "never forget the God whom I have made known to you. See the wishes of a father, of a lover!" Again he looks upon them—throws himself into their arms—again disengages himself, and escapes from their sight. *Otourou* seizes me, (still on my knees), drags me along with him, and soon are we far from places so endearing to my tenderness—places! which I must never more behold.

Was it some voice within that warned me of the evils in which I was about to plunge? Often had I wished for the very day which now was present with me. Often had the wounds of our old men inflamed my courage. I had marked the honours with which they loaded their declining days. I had felt a burning desire to merit such honours. Even the idea of *Amelia* gave a new value to them. My vows, my wishes had been bent to this moment. Now all were fled. Honour, glory, courage, none of them flattered me more. I seemed to march to the torture. Nothing could enter my mind but the loss of *Amelia*. I cried aloud, "never shall I see her more." *Otourou* blamed me. I blamed myself. I own it; the fear of shame alone chained me to the ranks of our warriors.

A march of two days brought us to the frontiers of our country; that is to say, within a league of the plain where *Otourou* met with the enemy. *Dumont* had never served in his own country; and his knowledge of tactics was only such as he had gathered from his reading in his youth. It would have been nothing in Europe: with us it was considerable. Some days were necessary to assemble the army: and in the mean time, to check the efforts of the enemy was all that prudence could expect. *Dumont* chose an advantageous situation for our six thousand men. He strengthened his right by the *Senegal*, and his left by a wide and deep fosse, which by a curve he extended along the front of the camp to the river. He placed advanced guards before the fosse, and taught the negroes,

ignorant of discipline, that on their vigilance alone could the army venture to take any repose. He visited them frequently during the night, to see that the orders which he gave in the name of my father, were faithfully executed.

The enemy did not yet appear: and Dumont, choosing twenty intelligent and active negroes, ordered them to advance, with precaution, and reconnoitre their position, and, as nearly as possible, their forces.

Mean while our army increased every instant; and the fourth day it amounted to fifty thousand men. Dumont, judging that we might engage on this ground with advantage, encamped the new troops (as they arrived) between the ditch on the left, and a wood which was about a league distant; leaving the six thousand men in their former position.

The party, which were sent to reconnoitre, joining courage to address, had approached the enemy so near as to take some of the stragglers prisoners. From these we learned, that they believed us to be without apprehension, and expected to find an easy prey; that they would have made an irruption into our country some days since, but had waited for Damel, who had just arrived; finally, that their army amounted to forty thousand men; and that we might soon expect to see the van advancing towards us.

My father instantly assembled the council of war: and Dumont had hitherto served them too essentially, not to be invited to it. The greatest part of the chiefs were of opinion, that they ought to march towards the enemy, and attack them with the advantage arising from their surprise, and ignorance of our strength. Dumont almost alone combated this advice. "Why," said he, "place in the hands of chance, that, which is in our own power? Perhaps the enemy believe us ignorant of their design, and so have neglected every kind of precaution; but it is our duty to suppose the contrary. They may have sent spies, whom we have not perceived: the facility, with which these prisoners suffered themselves to be taken, may be a trick, to lull us into a perfidious security. Foreseeing the march which you propose, they may plant the road with ambuscades. Should we be thus surprised and routed, what remains but to deliver our defenceless wives and children to the unjust fury of enemies, to the implacable insolence of conquerors? Will you confide in me? Remain then in the position which you now occupy. If they will enter our country, they must attack us; and if they attack us, they are vanquished."

The wisdom of this counsel was acknowledged. All resolved to wait for the enemy in our encampment: and my father, whose confidence in Dumont was without bounds, besought him to make the necessary dispositions for the battle.

It was agreed, that, as soon as the enemy should appear on the plain, that part of the army, ranged between the fosse and the wood, should be drawn out in order of battle, while the six thousand, who were first encamped, should remain concealed in their entrenchments. Dumont advised my father to head a body which was posted near the wood, and recommended to him to make a most vigorous defence, to give time for other movements which he had concerted. To a nephew of Siratik he gave the command of a body of troops, which were placed near the fosse, on the left of the six thousand men. He ordered them to sustain the enemy's attack for some time; then to feign a flight, and retreat till the pursuers should have passed the six thousand. Those he ordered to lie on the earth, and not to rise, till a certain signal should be given them. He gave to an intelligent negro the conduct of a detachment of ten thousand, which he placed in the cavities of the fosse. He commanded these to keep themselves concealed, till the six thousand should be engaged with that part of the enemy who would drive back the troops commanded by the nephew of Siratik; then to spring from their retreat, and, spreading themselves on the plain, fall upon the rear of the e-

nemy, engaged with my father. Finally, he reserved himself, with a design to fly to every part where his presence should be necessary.

The remainder of the day he employed in repeating the manœuvres to the army, and instructing each division in its particular duty, that all might be executed without confusion. He judged this precaution necessary, with negroes accustomed to combat in disorder, and ignorant of those evolutions, which, among polished nations, decide the fate of engagements.

In the afternoon of the following day, we discovered the van of the enemy, and about an hour after the whole army appeared. Astonished to see us, whom they did not suspect so near, they halted; then spread themselves on the plain, so as exactly to face the front, which we presented between the fosse and the wood; without extending beyond, either to the right or left. Soon we saw their fires kindled, and we concluded they would not attack us that day.

Dumont knew, that the negroes rarely engage during the obscurity of night: yet his prudence did not permit him to rely on customs which might be violated. He visited all the advanced posts, while the army slept in security.

At the break of day we were all in arms; and we perceived by the noise and movements of the enemy, that they prepared to attack us. Dumont ran through the ranks, and besought the troops to act without precipitation. He promised them certain victory, if they executed the orders they had received.

He then took my father, Otourou, and me apart. "My friends," said he, "we are on the point of engaging; we shall conquer, do not fear it. God is ever on the side of justice. Confide in him: be tranquil. This sacrifice of your lives, which you offer to your country, cannot but please him." We embraced. A few moments we were silent. We wept. Dumont resumed: "Let us part, each to his duty. Joy!" cried he: "tears are not designed for a day of victory."

Filial piety had marked my place by the side of my father. Friendship, that of Otourou by my side.

Europeans will not find in the detail of this battle any of that dreadful pomp to which they have been accustomed in such recitals. No horrid machinery which vomits forth thundering death. No murdering globes, which in their swift flight spread wide carnage and dismay. No resplendent arms to illuminate the air; nor martial music, whose measured sound regulates the soldier's ardour. But the terrifying shock of fierce multitudes, tumult, confusion, cries, courage without order, and dexterity without aim: these are the circumstances of an engagement among negroes. Arrows, wooden sabres, and branches torn from the forest trees, are the weapons which warlike fury places in their hands. Yet here bravery is displayed entire; unmixed with that timid weakness, which secretly rejoices in the distance that the use of fire arms has placed between the armies of Europe.

The enemy were in motion. At a certain distance they discharged their arrows, and instantly they rushed to the combat with frightful cries. The first assault was terrible. The spot, on which we fought, with my father, was somewhat raised above the rest. The situation gave greater weight to our exertions, so that during half an hour we gained considerable ground upon our enemies. I began to fear that this would disconcert the men hidden in the fosse, by the circuit they would be obliged to make, to execute the manœuvre with which they were charged. I made the observation to my father. He said: "I know it, but I have my reasons; press forward." In a short time I was convinced, that he had foreseen events better than myself. The nephew of Siratik, who was on our right, having repeated according to his orders, the negroes, opposed to him, pushed the pursuit (as Dumont had foreseen) with shouts of victory, which reached to us. Knowing the cause, they gave us no uneasiness: but they increased the courage of our opponents to temerity. We found ourselves obliged to fall



back in our turn; and so lose the ground we had gained. By that, I felt that my father had taken the surest means of maintaining the situation which Dumont had conjured him not to lose.

My father now commanded me to see what passed on the right; not daring himself to leave his troops, whose loss was already considerable, and who betrayed symptoms of flight. I mounted on a little hill which we had in our rear. I saw that the six thousand men had rushed from their retreat upon the pursuers of the nephew of Siratik; and that already the ten thousand approached the rear of those who were engaged with us. I sprang into the air, and cried: "victory! victory!" Our men heard me. They gave a shout of joy; the ten thousand answered them. Disorder ran through the enemies' troops. Pressed on all sides, they thought of nothing but flight; and the carnage became dreadful.

The ardour of the pursuit had hurried me more than half a league from the place where we fought. I thought myself followed by my friends. At length, covered with blood, and wasted with fatigue, I stood still. I looked around me. I saw neither my father, nor Otourou, nor one of my countrymen. Some bodies of the enemy, whom I had passed in my course, overtook me—still in their flight. My apprehensive eye, my embarrassed air discovered me. They surrounded me; dragged me along with them; and I saw myself in the chains of those whom my nation—whom even my own arms, had conquered.

So rapid was my misfortune, that I had scarcely time to view all the horror of it. I knew not all my danger, till, arrived at the enemy's camp, I found myself the object of indignities, offered by a multitude rendered furious by their defeat. Instantly would they have put me to death, had I not been the right of Damel, as a prisoner of war, and had they not feared a severe chastisement for their zeal. During twenty-four hours, I was covered with chains, exposed to a thousand insults, sinking beneath thirst, hunger, and weariness. Abandoned without succour, and without pity, to inhuman guards, will it be believed, that these frightful ills were the least of my care? My true torment lay deep in my heart. I recollected the laws of war among us. I knew that an eternal slavery awaited the prisoners taken in battle. I saw myself separated from my father, from Otourou, and Amelia. "Separated from Amelia! Oh, God! and can I support the thought without dying?" Alas! I have too often experienced the possibility of it!

Our enemies now thought only of returning into their country: and I was conducted to the city which Damel inhabited, at the distance of fifty leagues. It was situated on that part of the sea coast, where the European vessels, attracted by commerce, frequently anchor. I cannot describe what I suffered during this march. Pardon me, God of the christians! I cursed Dumont for having made thee known to me. I regretted our impotent divinities, who would have granted death to my prayers. Thou didst hold my hand. I felt it; but without gratitude. Pardon, my God! the weakness which could not yet support misfortune.

At length we arrived: and they presented me to Damel. He was young. During youth, man is more feeling. My height, my air, my figure struck him. "Who art thou?" said he. "The son of the general who has vanquished thee," cried I fiercely. He regarded me with surprise. After a moment's silence he said: "Fortune treats thee wantonly. Yesterday, my conquerer; to-day, my slave! Her injustice is cruel. I will indemnify thee." "Thou canst not render me all that I have lost," answered I. "I render thee much," said he: "I render thee a hope thou couldst no longer possess." Then addressing himself to his guards: "release him," said he, "from his irons. Yet guard him: attend him with zeal: and be careful that no stranger sees him without my command."

I was conducted to a country house belonging to Damel, about a quarter of

a league from the city. It was built on an eminence, shaded by a forest of citrons and of palms; and commanding a prospect which extended to the sea over rich vallies watered by the river. Enchanting as the sight was, it could not abate the affliction of my soul. Whatever charms were spread around this abode, to me it was a mere prison, in which I believed myself condemned to groan through the remainder of my life—far from the objects of my tenderest attachments. I turned my eyes, without ceasing, to the side on which I figured my country. From the moment of my captivity a single tear had not fallen upon my cheek. My heart seemed bound as with cords. A dreadful weight seemed to press upon my breast. No words passed my mouth; and my days dragged on in fierce despair.

Save the vigilance with which they guarded me, I had no reason to complain of my slavery. I was even treated with a kind of regard, which approached respect. I felt, that I was obliged for this to my father's rank at the court of Siratik; and perceived that Daniel, reduced by his loss to desire peace, hoped to obtain it more easily by his attentions to me. But though I had dived into this policy, still I could not presume, that my liberty would be made by Daniel the bond of peace. The thing was without example. I too well knew, that the chief riches of our princes consisted in the number of their slaves: and I was far from supposing, that Daniel would infringe a law so favourable to the avarice of the sovereign. It was, however, on my liberty, that he founded his hopes: and while, unknown to me, every thing was preparing to lead to the instant so dear to my wishes, I did every thing on my part to plunge myself into an eternal slavery.

There exists indeed in the heart of man an inquietude which almost involuntarily makes him act contrary to prudence, and in opposition to his own interests. It appears to him that his future fate depends on himself alone. He makes no account of the aid of his friends, nor the fortuitous concurrence of circumstances, nor the attentive eye of Providence. His mind attaches itself to one object. He pursues it with ardour, he relies on his own powers to attain it, and his precipitation too frequently renders abortive the desires which surrounding circumstances had prepared to crown.

It was this secret inquietude, this desire of anticipating the effects of time, this blindness of making events depend on my own exertions, which hurried me forward. I accumulated on my own head the evils which I wished to shun; and threw myself into the arms of misfortune, to be freed from the torments of a future period, which probably would have conducted me to happiness.

I had been five days in the house of Daniel: and sleep had not yet weighed down my eye lids. Scarcely had the first rays of the morning shot across the horizon, when I betook myself to an elevated spot of ground, from whence I imagined I could see my country, spight of the obstacles which intervened. This I have said was my whole occupation; my single solace: fatal solace! It envenomed still more the shaft by which I was torn. He only who has suffered, can conceive the species of consolation the unfortunate find in conversing with their griefs.

One morning, I placed myself as usual on the terrace, and involuntarily turned my eyes toward the sea. A vessel appeared. The majesty of her course upon the peaceful waves—the multiplicity of her sails, which the rising sun gilded with his fires—the height of her masts, which proudly sprang into the air, (all so new to me)—suspended my wretchedness, and fixed my eyes upon this single object. "How great are the Europeans!" cried I, "who, to extend the happiness of the human race, have subdued this proud element to their empire!"

I saw this vessel anchor at the entrance of the river, not far from the city. She displayed a large white flag, floating in the air. I recognized, by this sign, the countrymen of Dumont. He had told me, a hundred times, this standard was

the distinguishing mark of his nation. The sight recalled the happy hours which I had passed with the man who was so dear to me. Tears bathed my face. My heart, so long oppressed, expanded itself. I wept abundantly : and by this blessing of nature perhaps saved a life which might have yielded to the weight of concentrated grief.

In effect, I found myself more tranquil. Reason returned. I began to regard every thing around me : the desire of making my escape was the result of all my reflexions.

The execution of it was not easy. Even though I should be able to elude the vigilance of my guards, how should I traverse an unknown land without being discovered ? How should I find the road which led to my country ? would it not be prudent for me to wait for more favourable occasions ? By degrees, the mistrust of my guards would be weakened. I should be less observed. I might acquire a more exact knowledge of the country ; and execute with success that which now appeared impossible.

Thus spoke prudence to me ; but love and youth did not reason thus. The least delay appeared an injury to my passion. To hesitate, when the question was to rejoin Amelia, seemed an infidelity. " She will believe," said I, " that fear is superior to love ; that my life is nearer to me than my affection. No, my dear Amelia ! no ! you shall never reproach your lover with having sacrificed to his safety, the happy instant which may hasten the delight of returning to you."

(*To be continued.*)

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*Essay on the influence of religion in civil society. By the rev. Thomas Reese, A. M. pastor of the presbyterian church at Salem in South Carolina. Written anno 1785.—Continued from page 35.*

#### NUMBER XII.

**I**F the religious observance of truth, in our ordinary communications, be of so much importance in society, as we have already seen, much more must this be the case in our solemn oaths. Here, also, the excellence of christian morality is apparent. " Other laws," saith the learned Grotius, " forbid perjury : but this requires us to abstain even from an oath, without necessity ; and so to cultivate truth in all our words, that an oath may not be required of us." The precepts of christianity are so strict in this particular, that some christians, of weak and scrupulous minds, have supposed they prohibit all oaths. But this is a very erroneous conclusion. It might be easily shown, were it thought necessary, that they contain no such prohibition. Those, who raise such scruples, little consider how much they wrong christianity. It would be a sad reflexion on our religion, if it condemned the use of solemn oaths, which are so absolutely necessary to the administration of government, and one of the best means for the speedy decision of controversies, which tend to the destruction of society. But though christianity does not forbid us to swear in a solemn manner, when legally called to it, it enjoins great caution in this matter. It teaches us not to be precipitate in making such a solemn appeal, where the importance of the case does not evidently demand it. Thus the precepts of our religion conduct us safely between two extremes, guarding us, on the one side, from perjury, and, on the other, from that superstitious timidity, which would lead us to omit a duty that we owe to society.

Perjury is, in itself, a crime so horrid, and at the same time so pernicious to government, that it ought to be guarded against with the utmost care. It is of great moment, therefore, that men should be restrained from every thing which tends this way. Lying, profane swearing, and even a needless and too frequent

use of lawful oaths, have this tendency : and as all these are prohibited by the precepts of christianity, those precepts must be one of the greatest securities against perjury ; and, of consequence, singularly useful to government. A little attention to human nature may convince us, that a needless repetition of oaths tends to lessen their solemnity. By being often used, they become familiar ; and are not attended with that awe and reverence, which ought to strike the mind, in a transaction so very solemn. And when men are but little impressed with a sense of the majesty and presence of the Deity, they will not pay that sacred regard to truth, which might be otherwise expected. Hence flows a political maxim, of no small utility in government ; namely, that oaths should be admitted in as few cases as possible, and administered with all those circumstances of solemnity which are best adapted to fill the mind with awe and reverence.\* As to the absurd and impious practice of profane swearing, which so much prevails among us, it evidently tends to banish all fear of God from the minds of men ; and, of consequence, leads directly to perjury. The least reflexion may convince us of this.—Is it reasonable to expect, that an impious wretch, who is daily invoking the vengeance of heaven on himself and others, and who confirms every petty asseveration, whether true or false, by the addition of the sacred name—is it reasonable, I say, to expect, that such a one should have a proper sense of the solemnity of an oath, or any suitable dread of perjury ?—Must it not be allowed, that, other things being equal, the testimony of a man, who makes conscience of taking God's name in vain, has much greater weight, and deserves more credit ? It is, in a manner, self-evident, that an habitual profanation of God's holy name, by impious oaths and curses, must tend to lessen that awe and reverence of him, which is one of the strongest guards against perjury ; and, consequently, must be, in a high degree, injurious to civil society. Hence the propriety of restraining and punishing it by civil laws.

If this practice were only an offence against God, the punishment of it should be referred to him alone : but as it is not only a daring impiety, but also productive of effects baneful to the state, and detrimental to public good, the civil magistrate ought to take notice of and restrain it by civil penalties. Indeed, every man, who wishes well to his country, should make it his business, to discountenance this vice, which is now become so common amongst us. It is the opprobrium of some of the states ; and, together with our other national crimes, likely to call down the vengeance of heaven upon us. If gentlemen, whose wealth and

## NOTE.

\* I have often observed, with much concern, the method, in which juries are qualified in our courts of justice. No good reason, I think, can be given for the usual practice of swearing them previously to every trial. It appears to me a needless repetition of oaths, which necessarily takes off from their solemnity. Would it not be much more eligible, to qualify our juries once for all, at the commencement of the session ? I take the liberty also to observe here, that oaths are not administered in our courts, with that solemnity, which their nature requires. The clerk, with a vacant face, and careless air, rhymes over the words of the oath, without any emphasis of expression, or solemnity of manner, suitable to the occasion. The same marks of negligence and inattention may be often observed in the countenance of the deponent. To a spectator there appears nothing serious, nothing solemn, in the whole transaction. One great cause of this I take to be a too frequent and unnecessary use of oaths, which tends to turn them into mere farces. These observations may, perhaps, by some, be thought trifling ; but, to a thinking person, nothing will appear so, which serves to guard against perjury.



rank give them respectability, would conspire, and by their influence and example, discountenance this dialect of devils, it might, in a great measure, be banished from among us. But while men of the first figure, whose commanding manners have such a mighty influence on all the inferior ranks, lead the way—and those, who have a principal hand in making and executing our laws, are too often chargeable with a breach of them, by the practice of common swearing—we are not to expect much effect from the operation of our laws against profaneness. Indeed these laws are so seldom put in execution, that they might almost as well be expunged from our code. If a justice of the peace, in compliance with his oath, should attempt to punish profane swearing, he would in many parts of America make himself ridiculous. It is with regret I mention these things. But they are as true, as they are lamentable; and in the mind of every thoughtful man, who wishes well to religion and his country, portend no small evils. In truth, if the principles and precepts of religion be not sufficient to restrain men from falsehood, profanity, perjury, and other enormities of this nature—we cannot expect much aid from civil laws, which, though executed ever so faithfully, can seldom punish crimes of this sort. However, if men have so far thrown off all fear of God, that no sense of religion can deter them from this daring impiety, let them, at least, show some respect to reason, and relinquish a custom, which brings them neither honour nor profit, and is attended with the most pernicious consequences to civil society. If they profess themselves lovers of their country, and friends to public happiness, let them act a consistent part—let them, from political motives at least, if from no other, discountenance a practice, which tends to the destruction of both. *(To be continued.)*

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#### ON THE IMPROVEMENT OF WORN OUT LANDS,

*By deep trench and frequent ploughing.*

*Communicated to "the Blockley and Merrion society for promoting agriculture and rural economy,"—by Richard Peters, esquire, president of the said society. Concluded from 53.*

**T**O perform the operation of trenching, which is unnecessary above once in seven years, I have a plough in the common form, but large and strong—the mortise in the beam long, so as to admit of altering the inclination of the coulter, as you would wish to go deeper or shallower: and the mould-board is constructed so as to cast off more earth than the common plough. With this plough, drawn by two oxen and two horses, or four of the former, I begin by running as deep a furrow as possible. The next operation is made with a light plough and two horses; which pares off the sod two inches deep, with a broad furrow, turning this sod into the trench with all its weeds, roots, and other pests to your soil. These are completely covered by the large plough, somewhat narrower than the small one, and which running in the same furrow, throws over a body of earth, which buries these nuisances; most of which, being placed beyond vegetation, ferment, rot, and become blessings, by adding to the fertility of the soil. The depth from ten to fourteen inches, as your soil will bear. This, when I can do it, I have finished before winter. Next season I give it a light dressing with lime, dung, or such other manure as I can obtain, and work it well with Indian corn, the most common fallow crop we have.

In trenching, I am satisfied if I complete three quarters of an acre in a short day, though sometimes I do more. My plough runs, in the years succeeding the trenching, no deeper than is required in good common ploughing, perhaps five or six inches. I frequently sow buckwheat, and plough it in, when in full blossom, as a green manure and covering crop. I have raised potatoes, tap

roots, and cabbages, in ground thus prepared, as fallow crops, to great advantage. The effects have answered my most sanguine expectation: and I therefore warmly recommend it. Be not uneasy if your profits be not immediate. Time and tillage are required to impregnate this new earth, which has in itself less food for plants, than it will obtain from the air by stirring and exposure. To those, who will not confine themselves to a spot within their power to trench, I would recommend (if they will not, as I always prefer, use that much-neglected but profitable animal, the ox) adding another horse to their plough, and deepening their furrows; making it an object to turn up their fallows in the fall. This will be a step towards good husbandry. If to this they will add one or two extraordinary ploughings, the succeeding season, their crops will amply repay them.

The method I recommend is not without its exceptions, of which the farmer, from small essays, must inform himself. The depth must be regulated by the staple; and there are some soils not proper for wheat, and evidently improper for trenching; though these are few. I know, too, that some, and particularly clay-farmers, are attached to their clods: because they say they keep the ground from consolidating, or, as they call it, faddening or poaching. But it is best not to sow wheat on such soils, till prepared by good tillage, with some manure and a good course of cropping, as well fallow as covering, to precede this, which is justly styled the golden grain. When thus prepared, the fermentation introduced by the manure and perhaps by the phlogiston, or whatever be the food of plants, will cause a repulsion between the particles, and the very nature of the soil will be changed. Be the cause what it may, (for I pretend to no precise knowledge of these hidden operations of nature) it is well known, that soil thus treated lies light and loose; and therefore to keep it asunder, has no occasion for clods; to which even stones (as they retain moisture and contain no noxious roots or seeds) are, in many respects, preferable. Nor will this soil be spewy, as it is commonly termed; as the roots will take deep hold, and want not the shelter or gradual nourishment, which those, who are advocates for clods, hold out as necessary in shallow-ploughed grounds. Instances are not wanting, where good crops have been obtained, harrowed in at one ploughing, late in the autumn, when the vegetation of the weeds and grass has been choked or ended for the season. This may, with good luck, serve a turn. The crop may get the start of the weeds and grasses; which they revenge by growing with more vigour when it is off. It is, on this account, bad farming; and should rather be treated as a fortunate exception, than as a rule. I do not here allude to wheat, sown at one ploughing, on a clean clover-ley: for this is a valuable part of the rotation system of farming. I will close this part of the subject with a quotation from Duhamell—"It is often more advantageous to encrease the fertility of land by ploughing, than by dung. Because in general only a certain quantity of dung can be had; the produce of twenty acres being scarcely sufficient to produce enough for four or five; whereas the particles of the earth may be divided and subdivided almost to infinity. The help, derived from dung, is therefore limited, while no bounds can be set to the benefits derived from ploughing." This observation, of one who was an enthusiast for the drill husbandry, may be somewhat tinged with attachment to system: truth is generally between the extremes, to which the advocates for favourite systems extend their speculations: manures must never be neglected. But, with them, the practice here recommended should be seriously attended to. It will render their efficacy more beneficial, and of course require the smaller quantity. Without them it is the best substitute, that those, who cannot or will not obtain them, can apply.

With all this, the farmer must not be in too great haste to obtain his ultimate profit. Time is required in the preparation. Fallow crops, which either cover

or force tillage, will repay the expense in the necessary stages of improvement. We must not crowd into one season, the business which will be ineffectual, unless three or four years be devoted to it. When the end is accomplished, its effects are not transitory, but permanently profitable: and the persevering cultivator will long continue happy, in the well-earned and rich reward of all his patience and all his toils.

Thus have I endeavoured to comply with the wishes of the society, by proposing what to me appears "the best method of improving worn-out lands." If the means, I have offered, be well known to the experienced agriculturalists of Europe, or of our own country, they are the more to be relied on. Our profession derives substantial advantages from well-directed practice and experiments perseveringly executed. Theories, however new, ingenious and amusing, are of little use, unless proved beneficial by these indisputable tests.

By order of the society,

RICHARD TUNIS, Secretary.

*To the Philadelphia society for promoting agriculture and domestic manufactures.*

GENTLEMEN,

I Beg leave to communicate to the society an experiment I made last year, on the subject of sheering lambs. From a flock of sheep, of the common country breed, I selected five lambs which were yeaned in the month of March. On the first day of August, I sheared two of the five, and took half of the fleece of the third from one side. The weight of wool in August was—

No. 1	—	—	—	2 $\frac{1}{4}$ lb.
No. 2	—	—	—	2 $\frac{1}{2}$ lb.
No. 3	half of the fleece	—	—	1 $\frac{1}{2}$ lb.

The wether lambs, No. 4, and 5, of the same age and condition as the above, were not shorn.

On the shearing my flock of sheep this spring, in the month of May, the following was the result of the experiment.

The fleece of No. 1,	weighed	—	—	3 $\frac{1}{4}$ lb.
Do. No. 2,	—	—	—	3 $\frac{1}{4}$ lb.
Do. No. 3,	from the side shorn in Aug.	—	—	1 $\frac{1}{2}$ lb.
Do. Do.	not shorn	—	—	2 lb.
Do. No. 4,	—	—	—	3 $\frac{1}{2}$ lb.
Do. No. 5,	—	—	—	3 $\frac{1}{2}$ lb.

The wool, taken this spring from the lambs, No. 1, 2, and 3, was not so long, as from No. 4, and 5: but the fleeces were much thicker, equally fine, and not the least matted.

This is a great national object. Our hatters are in want of wool for the manufacture of hats, which might be supplied, if the farmers were to shear their lambs in August.

I am so perfectly convinced of the profit and public utility of the practice, that I shall continue it. It is necessary to keep the ewes and lambs in good pasture. My sheep had the run of a good clover field during the summer, and were healthy.

I am, gentlemen,

With great respect, your friend,

GEORGE LOGAN.

Stenton, July 5, 1790.

Published by order of the society.

JACOB SOMMER, secretary.

## OBSERVATIONS ON RAISING SHEEP.

*Communicated to the Philadelphia society for the promotion of agriculture. By John Beale Bordley, esq.*

**I** Usually shear near one hundred and thirty sheep, mostly ewes. They pasture through the summer, with little other attention to them, than occasionally counting them. In winter, they also shift for themselves, in fields unfown, without being housed, or fed with aught else than a few corn-blades, when the snow is so deep as to deprive them of their common pasture food, and some green food from tailings of small grain, fown for the purpose, and roots to about twenty muttons. The flocks, however, have a large range; are sheltered by pines at the heads of coves; and find food amongst bushes, and some woods, in points and broken grounds, along the margin of a salt water river and its creeks.

An estimate might be made of a flock of sheep supposed to be improved, when in numbers affording a shepherd constantly to attend them—feed them—and use the best means to preserve them in safety and in high case: but the following statement is only of one hundred sheep, as they are kept by me. Estimates vary greatly: scarcely two men are found to agree in the articles of charge and discharge. The attentions and the neglects of sheep—the manner of keeping them, are various. Let these apologize for the venturing to expose my estimate, so different from the estimates of others. In this statement no charge is made of interest;—it is but ideal, when not really paid: and when, instead of paying interest, I rather receive it from the sheep in the income they give, of not only six per cent. but above six times six. No charge is made for common casualties; because a flock, systematically managed, is not lessened by them, below the designed number, while new sheep are annually raised, at no perceptible expense, and instantly take place of those lost: it is so of the aged sheep-fold: their place is filled up by the stock lambs yearly kept over for the purpose. It may be said of sheep, so attended to, as is said of kings—they never die. When, instead of casual losses of sheep, they are sold or used in the family, we receive the value; for which the flock is to have credit in the account kept of them. A lamb costs so little in raising him, that, by the time he ceases to be a lamb, his wool pays the cost. A charge might be made against sheep, for damage in untilling the soil, in their treading it, and thereby eventually injuring the future crop of wheat, on an arable farm, more than their dung, scattered in scraps, improves it: but then, against this difference may be set-off the advantage derived from their eating down, and preventing to rise up into seed, many sticky stout weeds, which other live stock suffer to grow up, foul the pastures, and exhaust the soil. I have had notable instances of this benefit from sheep eating down those weeds. I make no charge against my sheep for their pasturage, because, in an arable system of husbandry, some fields must necessarily rest under grass, spontaneous or sown, for the sake of future corn crops: but on a grazing farm it is otherwise; for as there is no corn crop on this, grass is the only tenant that can pay the rent: besides it would be nice and difficult to satisfactorily apportion the rent between arable and grazing fields. If upon the whole, between treading the soil, and the destruction of weeds, and the giving some small quantity of dung, whilst pasturing, sheep do no notable damage to the soil of an arable farm, I see not sufficient cause for charging the flock for the pickings they obtain from fields turned out from tillage, at present, for the benefit of future corn-crops, or as being necessary in an arable system. The little benefit, which soil receives from sheep pasturing on it, where there is neither summer folding nor winter keeping-up on litter, may be about balanced by damage in compacting the soil with their feet, as it seems to me.



An estimate of the income and expenses of one hundred sheep, as kept by J. B. B. at Wye, in Maryland:

	£.	s.	d.
Corn blades, occasionally, other winter food is, in pasturing,	1	10	0
Winter green food, and roots, to 20 muttons,	3	0	0
Some attendance, flight,	1	10	0
Taxes, washing, shearing,	1	0	0
Expense,	£.	7	0
Wool, 338 lbs. at 1s. 6d.	25	7	0
Lambs, 50 out of 78, sold at 9s,	22	10	0
Muttons, 20 at 18s.	18	0	0
Manure in pasturing, and treading the soil close, opposed to each other,	0	0	0
Annual income	£.	65	17
Annual expense		7	0
Annual profit,		58	17

This profit on the one hundred sheep, is 11s. 9½d. each. In England, the duke of Grafton's very accurate account of seven years sheep-business, gave an average of but 4s. 9d. currency profit on each sheep. His charges were on high keeping of sheep, that yielded but about 1½ lb. of wool each, and were on grafs, rent, county, poor, and parish rates, rye, rye-pasturage, turneps, hay, barley, washing, shearing, carriage of wool, tithe, interest. The duke's 4s. 9d. a head is 25 per cent. on his capital. Others in England reckon they make 8s. 4d. to 30s. currency and upwards a head, on their sheep. I reckon 7s. 6d. current money, equal to 4s. 6d. sterling.

So far as dung improves soil, it ought to be allowed for: and this is for all dung applied from winter littering or summer folding: but how far, if at all, it is to be prized when slowly dropt about in pasturing, is a question. Beasts constantly ramming the soil of a pasture into a close compact state, untill it more than is commonly apprehended.—That the foot of the beast does more damage to soil, than his dung, to dispersed and exposed to exhalation, does good, is probable from several instances related by serious good people, of clover fields having been divided, and the one half pastured on, all the summer—the other mown twice, and both sown at the same time, with wheat on one ploughing; when the mown gave considerably the best crops of wheat. Let us suppose a lay of grafs has been left unpastured, and even uncut, for three years: another like field at the same time is pastured close, as usual, during the same three years; now let the farmer walk into these, and observe how mellow, light, and lively the one is,—how firm the other. Which of these will he prefer for a crop of grain?—If the former, it then may be suspected, that pasturing doth not improve the soil; that on the whole it even injures it. When, however, pasture ground has been of many years standing, especially if clothed with grafs to shield the soil from the midsummer sun, it will have gained advantages from the atmosphere, and the scraps of dung, together, that will be greater than the disadvantage from treading the ground. After two or three years, we may conceive the settling and compacting the ground cannot be much further increased.

Amongst the attentions to sheep, it is particularly recommended to farmers, that they let only a few ewes run at large with a ram, for giving a few early lambs; that the rest of the ewes be kept separate from the rams, till the middle of October, and then be allowed a ram to twenty or at most twenty five. Their

lambs will come from the middle to the end of March. It is also advantageous to keep ewe and ram lambs apart eighteen or twenty months, from January or March till October the ensuing year, before they be suffered to be together. It is best that there be not more than one ram with a division of ewes, at a time, where they can be parcelled off into different fields, or lots, for two or three weeks.

To observe the ages of sheep is important.—Some age ought to be fixed on by the farmer, beyond which nothing should induce him to keep them. At the shearing time, the mouth of every sheep and lamb is to be inspected; and the lambs having blackish gums, or that are not straight, well made and promising, are to be marked for sale; as also the aged rams, ewes, and wethers, whatever be the age fixed on by the farmer for clearing his flock from old sheep, be it four or five years; which seem to be the ages for governing us in this particular, in the climate of America. As many lambs, the best, are to be turned out for breeders and for muttons, proportioned, as there are to be sheep disposed of, as being aged,—and a few more to supply losses, while they are growing up.

\* The farmer will first determine on the number of grown sheep to be kept by him; then on the age he means to observe for disposing of them: for he is to have none in his flock that are not in full vigour. Dividing the number in the whole flock, by the age at which he means to dispose of them, gives the number of lambs he is to turn out as a supply to the same number of sheep, to be disposed of from the old flock:—and a few more lambs are to be turned out with the flock lambs, for making good any losses. If five years be fixed on, for the full age, and there be one hundred sheep, the fives in a hundred being twenty, direct to the disposing of twenty aged sheep, and to the turning out twenty, more four or five, in all twenty-five lambs for a supply to the flock. After six years of age, sheep decline in figure and in wool. Brambles are charged, by common farmers, with taking off all the wool that sheep appear to have lost: but when sheep decline in vigour and good plight, they decline in the quantity of their wool, and look mean, even in pastures clear of brambles.

Your wool is dearer—your meat cheaper than with us:—a strong indication that we indulge more,—you work more. Which affords the most comfort—temperance with employment—or intemperance and idleness—no serious person can be at a loss to decide.

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*Remarks on the expenses attending jury trials.*

**I** DON'T presume to set up for a reformer; yet in such a government as ours, I do not see any impropriety in pointing out with decency, and censuring with modesty, such innovations as are already conceived burdensome, illegal, and oppressive—especially when of such a nature as to become daily more so, unless some competent power will undertake to put a stop to the growing evil. What I have now particularly in view, is the custom of juries, established, as I am told, since the late revolution.

Jurymen are called to attend the courts of law, agreeably to law and the constitution. They are there sworn to try the issue between A. and B. So soon as the arguments at the bar are finished, and the judge has given the charge, the jury go to the tavern most likely to give them the best dinner or supper, or in some cases both. They know where the best wine, porter, punch, &c. can be had, and who keeps the best cook. The business becomes more a frolic, than a solemn meeting, to decide between man and man. After agreeing, they bring in their verdict, and with it a tavern bill of two, three, four, or five pounds, and in some cases I am told more. This they present, either to the plaintiff or defendant, as they may find for; and it is considered dishonourable in the party, should he hesitate to pay it, though the bill may be for one-third the sum, for which he

procures a verdict, and his circumstances most likely such as will not enable him with propriety, to spare one farthing. In some few instances, men of fortune are at law and variance: but it is far more common for men in narrow and contracted circumstances to be found in courts of law—and clear I am, that jurymen cannot, nor ought not, to undertake to judge who are, and who are not, proper subjects for them to prey upon.

Gentlemen who are summoned to attend the courts of law as jurymen, consider it burdensome, and that the parties, whose causes they may try, are under great obligations to them; as it calls some from their more profitable engagements, others from trifling pleasures, which would otherwise fill up their hours. But with humble deference, to the opinion of better judges, I think these gentlemen determine very wrong. The parties, in my opinion, are under no kind of obligation: nor should they be mulcted with any other expence than directed by law. It is a part of our constitution, and can no more be dispensed with, than the payment of taxes for the support of government. That it is a tax, will readily be granted, upon our time, and in some instances, upon our pockets: but is it a tax that any man should shrink from? Who would abolish trials by jury? He who is a jurymen to-day, may have a cause at issue to-morrow, and want his neighbour: but whether that be the case or not, is no way important. It is a debt and duty every man, not exempted by law, owes to his country, without any reference to the parties at suit. And here I would beg to ask a few questions.

Are there not spacious and commodious rooms well-fitted for the accommodation of juries, under the same roof where the court now sits? Could not all the necessaries, and, I might add, every proper convenience be had in one of those rooms without going to a tavern? Would it not be productive of great good, should our juries occupy one or more of those rooms, in preference to a room in a tavern, by a saving of time to them, and money to the partiss? A. B.

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*Method of dissolving gum-elastic, commonly called Indian-rubber. Translated from the French of mr. Faujas de Saint Fond.*

**T**AKE a pound of spirits of turpentine, as much gum-elastic, cut with scissors into very small pieces. Pour the spirits of turpentine in a long, narrow-necked receiver, which place upon sand heated by a moderate fire; throw the gum in, not the whole at once, but a pinch at a time. When it is dissolved, pour in a pound of linseed-oil, mixed with a proper quantity of litharge to assist its drying. Let the whole boil a short time, and the mixture is prepared.

Leather, impregnated with this dissolution, is impenetrable to water, and retains its former flexibility. Could not the mixture be used with advantage in preparing the leather for waterducks? Might not wet-weather shoes be rendered drier by the use of this mixture?

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*Method of making watch-crystals. Translated from the French.*

**W**ATCH-CRYSTALS are made out of clear glass hollow spheres. The method of proceeding is as follows. Five or six pipe-shanks are placed in an active fire. The sphere is taken up in the left hand, and the model placed and held firm on its surface; then a red-hot pipe-shank carried round the model, cracks the sphere, and detaches the crystal. The model is placed further, and the operation repeated with another hot pipe-shank. The asperities of the edges are then reduced, by cutting with a common pair of scissors. But to make them perfectly even and regular, the concave side of the crystal is fixed with turner's mallet to the lathe, and the edge is ground down with pumice-stone. They are lastly polished on both sides in the lathe.

## THE ANECDOTIST.—No III.

**S**OON after the late treaty of peace between England and America, the master of an American vessel, in London, fell in company with some sharpers, who urged him very much to join them in drinking a bottle or two of porter. He, not aware of their policy, consented to go to a public house; where, after they had all drank very freely, they dropt off, one by one, until at last the Yankee was left quite alone. The innkeeper coming in, says to him, "What are you left alone?"—"Yes," replied the other. The innkeeper observed to him, that he supposed he was not much acquainted with "their English blades."—"I am not," replied the American. "Well," said the innkeeper, "the reckoning falls on you."—"Does it?" replied the other, affecting surprise, and clapping his hand into his pocket, as if to pay it—but, pausing, he says, "Well, if this be the case, give me another bottle before I go." The innkeeper stepped out to get it. In the mean time the American wrote on the table—"I leave you American handles for your English blades"—and walked off in his turn.

**I**T was a custom with Benjamin Lay, to visit at times the houses of worship belonging to other religious societies than his own. He would not go within the walls, but stood at the door. He one day attended at Christ church, where the late Dr. Jenny was preaching on the subject of the day of judgment. After service, while the congregation were coming out of the church, Benjamin was very desirous to know from those who passed him, how the sheep were to be distinguished from the goats at the last day. A facetious gentleman, to whom he applied himself, took him by the beard, and giving it a good shake, replied, "By their beards, Benjamin."

**T**HE first American vessel that anchored in the river Thames, after the peace, attracted great numbers to see the stripes. A British soldier hailed in a contemptuous tone, "From whence came you, brother Jonathan?" The boatswain retorted, "straight from Bunker's hill, d—n you."

**W**HEN doctor Franklin first heard of the French revolution, it was in the company of several persons, who came to visit him in Philadelphia. Every one was wondering at the circumstances, and asking whether it was not very singular. The doctor, having heard them for some time with his usual patience, at last replied—"Why I see nothing in all this, but what might naturally be expected: the French have served an apprenticeship to liberty in this country, and now they are out of their time, they have set up for themselves."

**A**COUNTRY school-master asked a sailor what was the third and half third of ten pence. The fellow, who was illiterate, and consequently unacquainted with arithmetic, very ingeniously evaded the answer, intimating that his messmates were by, and he did not care to give that for nothing, which he had paid for at so dear a rate, by application and expense; adding, that he could set the school master a much harder question. This not a little piqued the other, who felt his learned consequence hurt, to be told so by an unlettered tar. "What is it?" cried the former. "Why," replied the sailor, "if a pound of cheese cost four pence, what will a cart load of turnips amount to?"

**C**OLONEL COCKBURNE rose from the rank of a private man, to that of commander in chief at St. Eustatia. One morning, upon a review of the garrison troops, he discovered a soldier, whose dress was extremely soiled. The colonel, stepping up to him, demanded in a haughty tone, "How dare you, you rascal, appear so dirty—your shirt is black as ink; did you ever see me in such a plight, when I was a private?" "No, may it please your honour, I never did," replied the trembling culprit; "but then, to be sure, your honour's mother was a washer woman."